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Helps

to

The Study of the Book of Mormon

Comprising

An account of the finding of the records, and their translation,
with a brief review of the evidences of their authenticity.

A Subject Index and Chronology

with

Maps and cuts, illustrating the geography and characteristics
of Nephite lands.

by

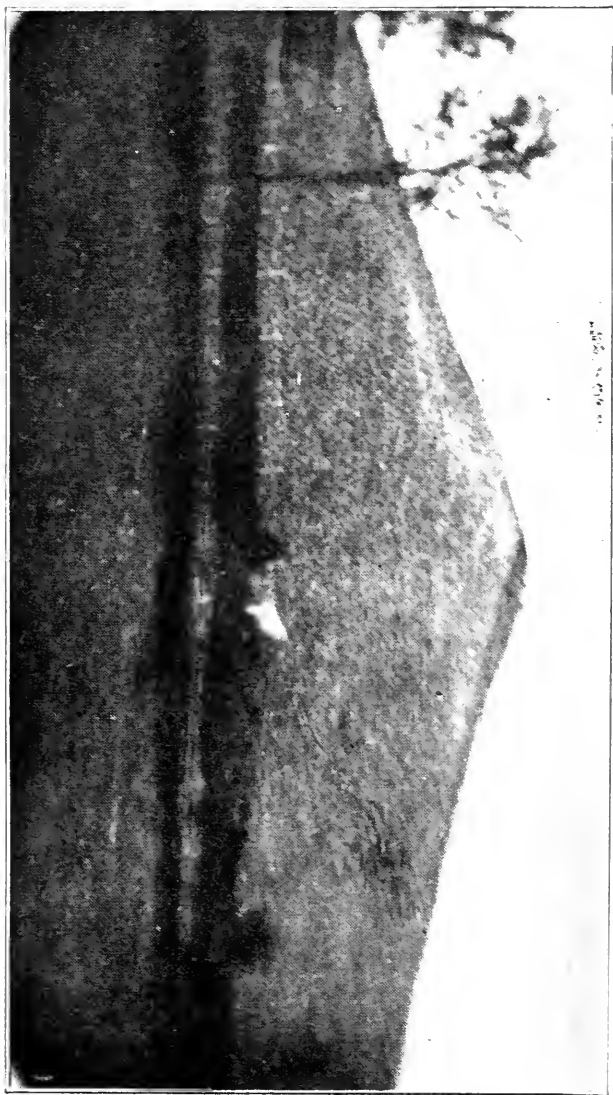
Joel Ricks.

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By Joel R



HILL CUMORAH.

PREFACE.

One who reads the Book of Mormon for the first time finds many things that confuse him, things that he cannot understand; and naturally questions like the following which he is unable to answer, arise: If this be an ancient record, how did it come to light in this age? How was it translated? Why its complicated arrangement? What part of the earth did those old people occupy? Where were Nephi, Zarahemla, and Moron, located? Are there any ruins or evidences to show the existence of those great cities, etc.? The purpose of this booklet is to tell the story of the finding of the plates which contained the record, and how they were translated; to explain the complicated arrangement of the book; to fix the location of its lands and cities, and to sketch briefly its claims to authenticity.

We hope the explanations given, and the maps presented, will enable one to read more intelligently, and to understand better, the contents of the book.

Logan, Utah, January 16th, 1916.

HELPS TO THE STUDY OF THE BOOK OF MORMON.

Prophetic Forecast.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos. 3: 7.)

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. (Ezekiel 37: 16.)

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. (Isaiah 29: 11, 12, 18.)

Joseph Smith's Narrative.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above his wrist; so also, were his feet naked, as were his legs, a little above his ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

When first I looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that

my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon golden plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble, for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the Priesthood by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said, that Prophet was Christ, but the day had not yet come when they who would not hear his voice would be cut off from among the people, but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled), I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did,

I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgements which were coming upon the earth, with great desolations by famine, sword, and pestilence; and these grievous judgements would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that satan would try to tempt me, (in consequence of the indigent circumstances of my fathers family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building His kingdom; otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but

in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless to the ground, and for a time was quite unconscious of anything. The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven,

having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When according to arrangements, the messenger called for them, I delivered them to him; and he has them in his charge until this day, being the second day of May one thousand eight hundred and thirty-eight."

The plates had the appearance of gold, and were about eight inches long by seven wide, and about the thickness of common tin. They were covered on both sides with characters, small and beautifully engraved, resembling the writing of ancient Egypt. The plates together, formed a volume about six inches in thickness, fastened at one edge with three rings which passed through the whole, about two thirds of the volume was sealed with some substance. The Prophet was instructed to translate only the unsealed part of the record.

Between December 1827 and February 1828, the Prophet copied some of the characters off the plates, and by the aid of the Urim and Thummim, translated some of them into English. In the month of February, Martin Harris of Palmyra, New York, came to Harmony, Pennsylvania, where the Prophet was located, and got the copy of the characters, and took them to New York, where he showed them to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Mr. Anthon examined the characters and the translation accompanying, and pronounced the translation correct, and gave Mr. Harris a certificate to this effect. As Mr. Harris was leaving the house, Mr. Anthon called him back and asked him how the young man learned that there were gold plates in the place where he found them. Mr. Harris replied that an angel of God had revealed it to him. Mr. Anthon then asked to see the certificate, and on receiving it, tore it to pieces, saying that there was no such thing as ministering of angels, and if the plates were brought to him he would translate

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Handwritten cursive script, likely representing a name or title, possibly "The Great King".

Handwritten cursive script, likely representing a name or title, possibly "The Great King".

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EGYPTIAN CHARACTERS FROM PLATES OF NEPHI

them. On being informed that the plates were sealed, and could not be brought to him, he replied, "I cannot read a sealed book." The prediction of Isaiah as noted at the beginning of this chapter, was thus fulfilled.

The Prophet soon afterwards entered actively upon the work of translation, and in the early part of 1830 the book was published to the world.

THE URIM AND THUMMIM.

The remarkable instrument employed by the Lord to communicate His will to man. Used anciently as a guide by the Prophets, and other servants of the Lord. Its description and further use made plain by the Prophet Joseph Smith.

Urim and Thummim are from the Hebrew, the word Urim meaning lights, and Thummim, doctrine and truth. Some scholars translate them: lights and perfections, but all agree that they were in the plural. In the Bible they are first mentioned in connection with the sacred ordinances of Jewish worship in the tabernacle. (Exodus 28:30.) Just what they were is not made plain. They were kept in the cavity or pouch formed by the folds of the breastplate worn by the high-priest when he went into the sacred precincts to officiate before the Lord. It is generally understood that in answer to an appeal to Him, God indicated His will by means of the instrument. When David was in trouble at Ziklag, he sent for the high-priest who was custodian of the ephod which contained the Urim and Thummim: "And David inquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And He answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." (1 Samuel 30:8.) See also 1 Samuel 23:9—12. Some Bible students suppose that Urim and Thummim, were two small oracular images which uttered oracles by voice, others think that the answer came by an audible voice to the high-priest when arrayed in full pontificals as he stood in the holy place with his face turned towards the ark. (Popular and Critical Bible Dictionary, pp. 1693.) This certainly was not the case when David made his appeal at Ziklag, and the reference in 1 Samuel 28:6, indicates clearly that Urim was a means of receiving communications from the Lord. The Tirshatha took this view, when after the return from captivity they decreed that certain claimants to the rights of the priesthood who could not produce their ecclesiastical pedigree should wait till there stood up a priest with Urim and Thummim by whom their claims might be infallibly decided. (Ezra 2:63.)

Josephus evidently associated the oracle with the two stones that were fastened on the ephod and worn on the shoulders of the high-priest: "One of them shined out when God was present at their sacrifices; I mean, that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen by those that were most remote, which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise Divine revelation. Yet will I mention what is still more wonderful than this; for God declared beforehand, by those twelve stones which the high-priest bare on his breast, and which were inserted in his breastplate, when they should be victorious in battle, for so great a splendor shone from them before the army began to march, that all of the people were sensible of God's being present for their assistance." (Josephus, book 3, ch. 7.) It is evident that the Urim which was kept in the pouch of the breastplate, was separate and distinct from the stones on the shoulder of the ephod, or those which decorated its front. It seems therefore that Josephus had no knowledge of Urim, (the original instrument), which disappeared with the ark when the temple was destroyed just previous to the captivity. The translator of Josephus is of the opinion that the shining of the stones may have preceeded or accompanied the oracle but did not deliver it. Josephus holds that the message through Urim was so thoroughly reliable that it left no possible room for the practice of false prophets. The Tirshatha shared in this opinion. This fact together with the evidence of God's presence in the shining of the stones, may have given the name, "Lights and Perfections," to the instrument.

Joseph Smith and his associates give us a clear idea of the Urim and Thummim, and the manner and purposes of their use: "With the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This instrument was used in ancient times by the seers, and through it they received revelations of things distant, or of things past or future," (Pratt's Remarkable Visions, pp. 6.) Abraham possessed one of these instruments, and used it to communicate with God. "And I Abraham, had Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees: and I saw the stars, etc. . . . And the Lord said unto me by the Urim and Thummim, etc." (Book of Abraham, 3: 1, 2, 4.)

The manner of translating, by means of Urim and Thummim, in Nephite times, is thus explained in the Book of Mormon, in answer to a question by king Limhi regarding the translation of the Jaredite records which had been found by his people: "I can assuredly tell thee, O king, of a man that can translate the re-

cords; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them, except he be commanded, lest he should look for that he ought not, and he should perish. And whosoever is commanded to look in them, the same is called seer." (Mos. 8:13.) Later when the records came into his hands, Mosiah, "Translated them by the means of those two stones which were fastened in the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages." (Mos. 28:13, 14.) Joseph Smith left no detailed account of the instrument nor the manner of translation; but those closely associated with him have left statements that enable us to determine quite accurately the method employed.

On this subject David Whitmer, one of the three witnesses, says: "A piece of something resembling parchment did appear, (i. e. in the Urim and Thummim,) and on that appeared the writing, one character at a time would appear and under it was the translation in English." (Address to all Believers in Christ, pp. 12.) Martin Harris, another witness says: "Sentences would appear in the instrument, which were read by Mr. Smith, and written by Mr. Harris. When finished Mr. Harris would say 'Written,' and if correctly written the sentence would disappear from the instrument and another appear in its place: but if not written correctly it remained until corrected." Both of these men were very intimate with the prophet during the period when the records were being translated, Mr. Harris having acted as scribe during the earlier part of the work, they ought therefore to know the facts.

"That of which I spoke, which Joseph termed a key, was, indeed, nothing more or less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could ascertain at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person." (Lucy Smith's History of Joseph Smith pp. 106.)

Thus we see that the instrument possessed the power of manifesting to men, things past, or future; of revealing the Divine will; of giving warnings in time of danger; and, of translating from one language to another. How wonderful that such powers could be given to two crystal stones! The means we do not know, but when David, in his sore need, besought the Lord in humility, his prayer was answered through the instrument, and when the high-priest went into the sacred precincts of the temple to intercede for the people, he was answered, not by an audible voice, but through the Urim which he wore upon his breast. No wonder

that Josephus remarks that there was no room for the evil practices of false prophets, that when the people fell into transgression the stones left off their shining. So with the instrument, the man who sought wisdom through it must be in tune with the powers of heaven acceptable to God; otherwise the crystal stones gave forth no response. Thus it was that when Saul, in his sins, sought an answer to his appeal, Urim was dumb; but David in exile, was warned through it of danger, and guided by its instruction. Well might the skeptic ask: "How came Joseph Smith to resurrect this wonderful instrument; to make it a part of his mission, and attribute to it powers which we know it possessed anciently; whence his superior wisdom?"

THE BOOK OF MORMON.

What it is, and how it assumed its present form.

The Book of Mormon is a history of the people who have inhabited the American continent from the time the Lord confounded the language of the people at Babel to the time Moroni closed his record 421 years after Christ. Numerous records were kept by these people which are condensed in the Book of Mormon. When we consider the sources from which these records were derived, their compilation is one of the most remarkable works of literature that has ever been produced. In its present form the book is a translation from the small plates of Nephi, from Mormon's abridgment of the large plates of Nephi, the abridged record of the Jaredites, and the writings of Mormon and Moroni. All of these records were delivered to Joseph Smith by the Angel.

The book begins with the calling of Lehi from Jerusalem, at the commencement of the reign of Zedekiah. In order to preserve their language, the Lord prepared the way for them to obtain the brass plates, which contained about the same material as the Old Testament, from the creation down to the reign of Zedekiah, including some of the prophecies of Jeremiah. These records which formed the basis of Nephite literature, were written in the Egyptian language, probably the Hieratic, as that was the language of the common people, and the form of writing from which the Hebrew of the period previous to the captivity was derived. This is evident from the Silom inscription which is supposed to have been written about 700 years before Christ.

Soon after locating in Land Nephi, Nephi made some plates of gold and began recording the events of his life, and the doings of his people. This record was kept by the ruling class, and was really the authoritative, political history of the Nephites. It was from this record that Mormon compiled his abridgment, to which he added an account of the events that transpired during his life. These plates were known as the Large Plates of Nephi.

About forty years after leaving Jerusalem, Nephi was commanded of the Lord to make another set of plates. These were called the Small Plates of Nephi, and on them was recorded the religious history, prophecies and teachings of the prophets, etc. Just before his death, Nephi delivered this record to his brother Jacob through whose descendants it was handed down for about four hundred years. It was then delivered to King Benjamin who was also custodian of the large plates. As these plates were now full, King Benjamin did not continue this record, but confined his writings to the large plates, or plates of the Kings.

During the reign of King Mosiah, one hundred and twenty one years before Christ, the people of Nephi discovered the plates containing the record of the Jaredites, a people who left the Tower of Babel about 2200 B. C., and were led by the power of God to this land. These records were translated by King Mosiah, and were abridged by Moroni, the last custodian of the Nephite records.

When Joseph Smith began to translate, it was from the abridged record of the large plates of Nephi. After translating 116 foolscap pages, he permitted Martin Harris, who was acting as his scribe, to take the written copy to his home to show to his wife. This copy was stolen from Mr. Harris and has never been heard of since. The Lord would not permit the Prophet to re-translate this portion of the abridgment, but instructed him to translate from the small plates of Nephi, which covered the same period, and which occupy the first 157 pages in the Book of Mormon. To this record Mormon added a few words explaining why he had placed the small plates in the collection with his abridgment.

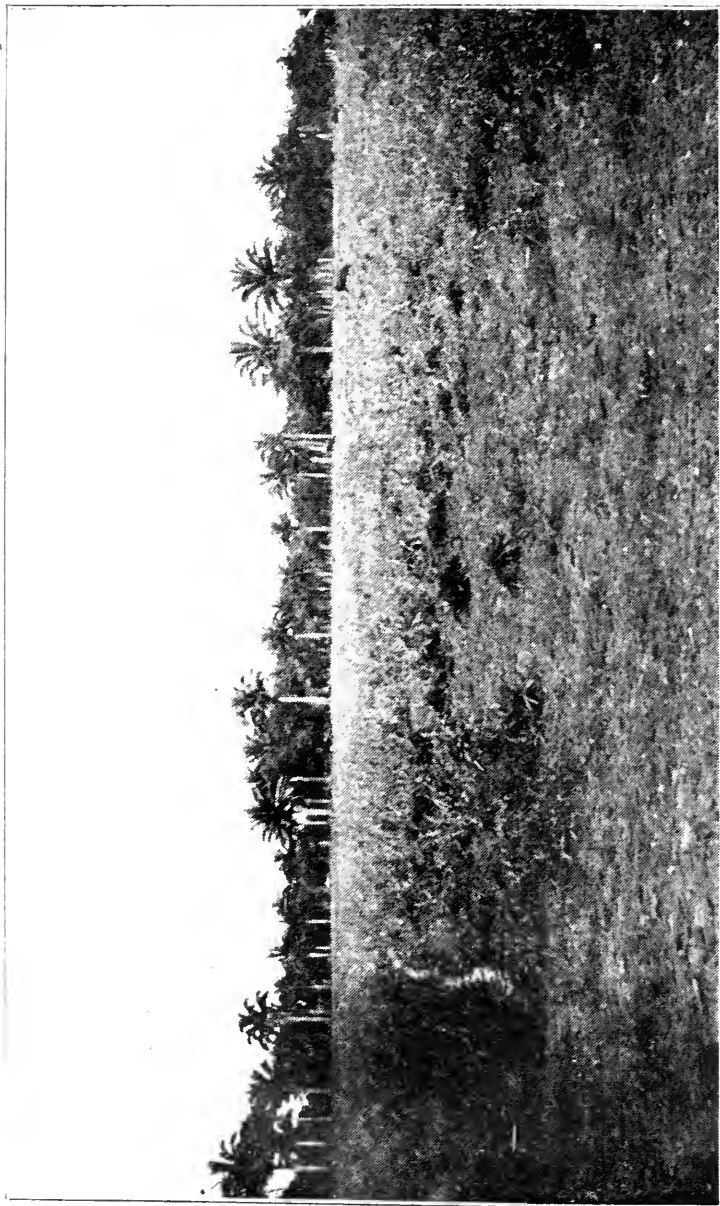
The translated abridgment from the large plates of Nephi, begins with the book of Mosiah and ends with fourth Nephi, covering 388 pages. Then follows the writings of Mormon, covering 22 pages, the abridgment of the Jaredite record, covering 38 pages, and the writings of Moroni which complete the book.



LAMANITE TYPE. LAND ZARAHEMPLA



MUMMIFIED BODY FROM LAND NEPHI.



SCENE ON SIDON IN LOWER VALLEY



LAMANITE TYPE. LAND ZARAHEMLA

THE BOOK OF MORMON A DIVINE RECORD.

Geography, Archaeology, and Tradition strikingly corroborate the story of the Book. Personal witnesses testify to its divine origin and verify its message of the Gospel.

We might well hesitate to accept the statement of Joseph Smith as to the visit of the angel, and to the important manifestations which preceded the publication of the Book of Mormon, were it unsupported by evidence. The testimony of the three witnesses might even be questioned, for it is not an improbable thing for a few men to combine to perpetrate a fraud; but if the fraud be of importance, it almost always follows that the guilty ones are detected and the fraud exposed. In this case we have not only the solemn testimony of David Whitmer, Martin Harris and Oliver Cowdery, and the eight witnesses, as recorded on the fly leaf of the Book of Mormon, but we have the evidence of their after lives.

Just before his death, David Whitmer said, "I wish now, standing as it were in the very sunset of life, and in the fear of God, once for all to make this public statement; that I have never at any time denied that testimony, or any part thereof, which has so long been published with the book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of my statements, as then made and published." (Address to all Believers in Christ pp. 9.)

All of the other witnesses made similar statements, and continued to the end of their lives to reiterate that testimony, and by their sincerity, honesty of purpose, and their thorough belief of its truth, brought conviction to the minds of many thousands. As in the Apostolic period, new converts received an individual testimony of Christ, so thousands have received evidence of the divinity of the Book of Mormon, as promised by the Nephite prophet: "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni, 10: 4.)

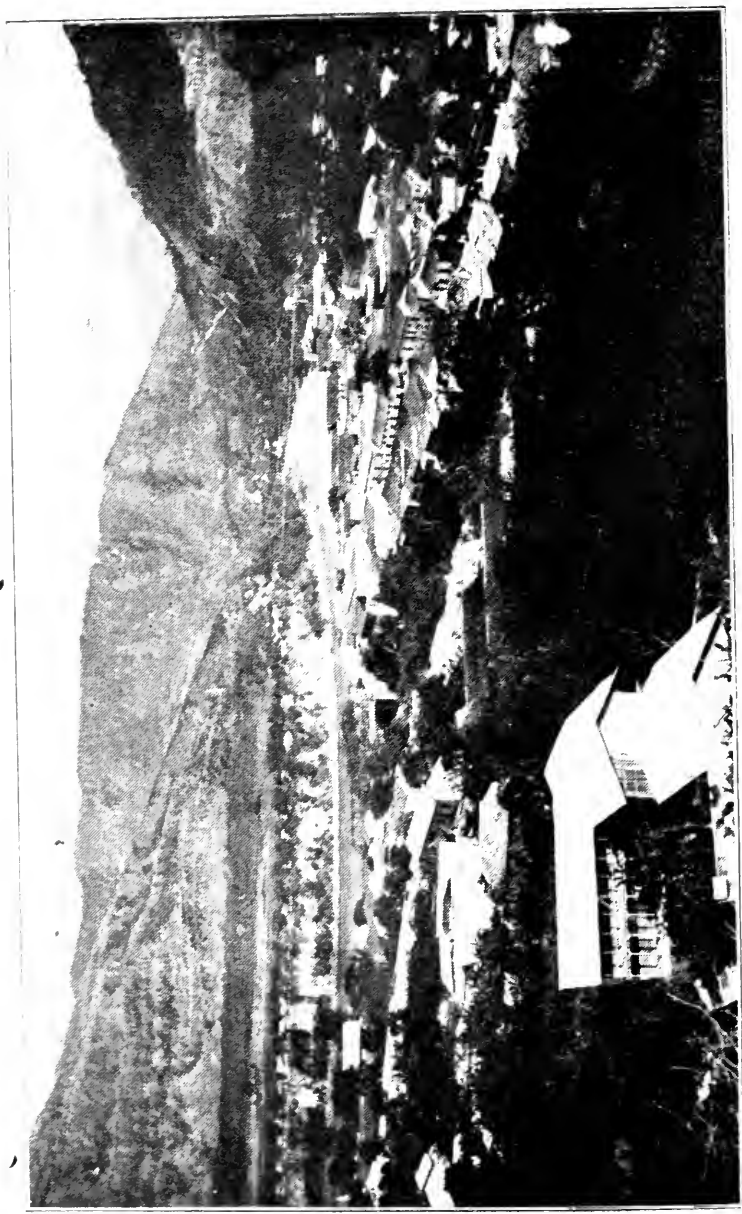
The Evidence of Geography.

The Jaredite colony came from Babel about 2200 years before Christ. This colony landed on the coast of Central America in the vicinity of the bay of Honduras, where they built their capital city, and developed their civilization. Their history, which covered a period of about two thousand years, is given in such brevity, that it is not possible to locate definitely most of their lands and cities. It is pretty certain that they occupied all of Central America, Mexico, and the greater part of the United States East of the Rocky Mountains. Since they came from Babylon, they would naturally build up a similar civilization in their new home. This fact should help us to trace the limits of their influence just as the remains of the Old Romans enable us to trace the limits of their civilization in various parts of the world.

The Nephite colony came from Jerusalem, and landed on the western coast of South America in northern Chili, and built up its civilization in the high valleys of the Andes, from lake Titicaca to Quito. About 200 years before Christ these people left the district about Quito, and moved northward into the valleys opening to the Caribbean, where they found the descendants of the second Jewish colony, with whom they united, forming a kingdom known as Zarahemla. The united people continued to occupy this region until they were finally expelled by the Lamanites a little more than 500 years later. Just previous to the coming of Christ, they began to send colonists into the region North of the isthmus, and during the next three hundred years, occupied Central America, Mexico and the greater part of the United States. As the civilization of this people would resemble that of Palestine, and as it was developed in South America, these facts will assist the student of the future to distinguish it from the Jaredite remains in districts occupied by both people.

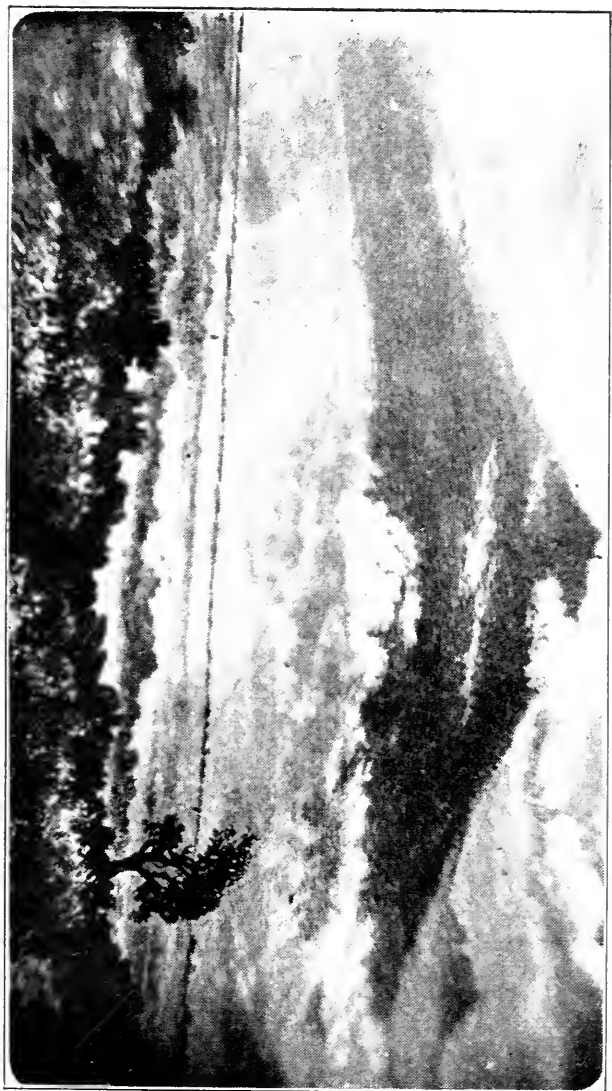
The colony led by Mulek came from Jerusalem westward, and landed on the northern coast of South America, near the mouth of the Magdalena river. Down to the time when they were joined by the Nephites, this colony had gradually occupied the Magdalena valley and the plains extending westward to the isthmus.

During the first four hundred years the history of the Nephites is so brief that little is given to enable us to study the geography of the country, except that they occupied the region lying between the two great ranges of the Andes, from the vicinity of Quito southward, and that they fortified this region to protect themselves from the incursions of the Lamanites. We have indicated this region on the map as Old Land Nephi, to distinguish it from the more extensive Lamanite country that bore the name of Land Nephi in later years. During the first



THE SIDON BETWEEN HILL AMNIHU (left) AND HILL MANTI (right.)

SCENE NEAR CITY NEPHI



century before Christ, the history is given in such detail, and so many landmarks are referred to, that a person familiar with the geography of that part of South America can locate many of the lands and cities just as accurately as a student of the Bible, who might visit Palestine, would be able to locate many of the cities mentioned in that sacred volume. There are many cities one would not be able to locate from the fact that the historian does not give definite information concerning their location. The same difficulty would be experienced by the Bible student for the same reason. The truth is that many of the locations shown on our maps of Palestine are conjectural; yet we do not condemn the Bible on that account. When the country occupied by the Nephites is as well known, and as thoroughly explored as Palestine has been, we shall know certainly the location of most of the cities mentioned in the record. At present we are able to locate the most important political divisions, and trace their boundaries, and to locate many of the most important cities and lands.

The districts outlined in the Book of Mormon as the lands of its people, are identical with those which recent explorations show were occupied by a civilized race at about the same period as is claimed for them in the record. In South America this district is only a small part of the continent. It is only within the last few years that it has become definitely known that a civilized people once occupied Colombia, yet it is there that the Nephites had their chief center for more than 500 years. If the reader will make a close comparison between the accompanying maps and the references to locations made in the text, he will find complete harmony. The boundaries of the lands as there indicated are the natural boundaries, the roads follow the worn trails of the ancients, the cities are on sites of old cities the ruins of which show an antiquity claimed by the record. The ruins of old forts are numerous in districts where the wars of the Nephites were fought. All of this is not the result of chance nor was the fact known to Joseph Smith.

Evidence of Archaeology.

The remains of the old people who occupied the country in ancient times, furnish some of the strongest evidences of the authenticity of the Book of Mormon. It is a remarkable fact that the great tower-temples of Central America and Mexico, are identical with those of Babylon, the land from which the Jaredites came. The beautifully decorated palaces and the great stone statues are so strikingly eastern that archaeologists are at a loss to find a satisfactory explanation. Remains of tower-temples are found all through Mexico, and across the United States as far

East as Ohio. Where suitable stone is available they are built of that material. At other points great earth mounds were erected, some of which covered many acres. That at Cholula, Mexico, which is shown in the illustration, covers nearly forty-four acres, and is about one hundred and eighty feet high. The one at East St. Louis covers thirteen acres and is a little more than one hundred feet high. These vast mounds were built with two or more terraces, and with a level surface of several acres on the top on which was erected the temple that contained the image of the god. The pyramid was ascended by stairways which led from terrace to terrace.

Some of the most remarkable ruins on the American Continent are found in that part of South America lying between the ranges of the Andes, extending from lake Titicaca to Quito. There are remains of temples, palaces, and walled enclosures, built of great blocks of stone, dressed with a skill which it would be very difficult to excel at the present time. If we may judge from the vast system of forts which are found everywhere throughout their country, the lot of those old people was evidently cast in stormy times. Every pass that leads to the plains East or West is fortified. Towers are built to guard the way, while walls run up the steep slopes to the inaccessible cliffs above. High on the ridges which command a view of the canyons are towers where guards were stationed to watch for the coming of an enemy, and give warning to the inhabitants of the valleys.

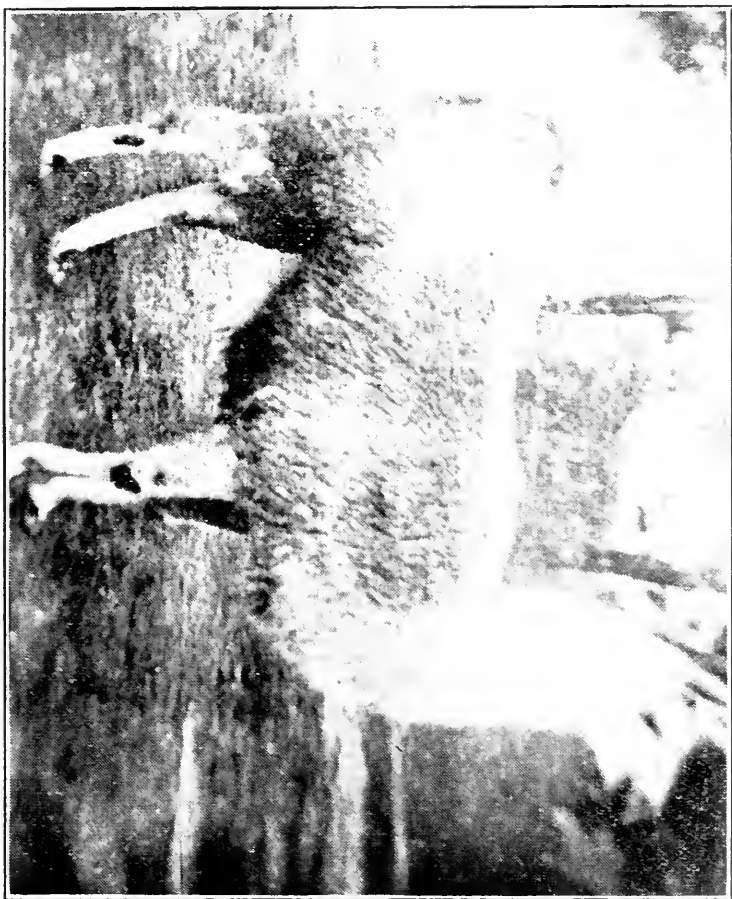
The great paved road which ran through the country connecting the lands and cities, is a most remarkable evidence of engineering skill, while the splendid system of canals built to convey water to irrigate their lands, the burial towers and sepulchers, the terraced hillsides, all bear silent witness of the civilization of those old people, a civilization closely resembling that of Palestine of the period preceeding the captivity.

While we find in Land Zarahemla remains of a great many cities, numerous forts and walled enclosures, they are not built with the same skill nor of as enduring materials as are those of the Andean valleys, for the reason that those materials are not as easily obtainable. Instead of burial towers, we find tombs excavated in the earth, in which the embalmed dead were placed. The evidences which remain of the old race indicate clearly that they were one and the same with the people who occupied the valleys of Peru long before the time of the Incas. The story told by the remains of the old civilization agrees in almost every respect with the story of the Nephites and Lamanites, as recorded in the Book of Mormon.

The Jaredites and Nephites occupied the greater part of North America. As near as we can judge from the record, the Jaredite civilization was in many respects in advance of that of the Ne-



SOUTH AMERICAN ASS. THE LLAMA.



AMERICAN SHEEP

phites. Both of these peoples occupied the same lands at different periods, naturally the latter people would inhabit many of the cities left by the former; undoubtedly many of the old buildings were repaired and used by them, while in other instances new cities were built on the sites of older ones. This is the story that the ruins tell us today. Archaeologists find that many cities have been rebuilt two or three times, and in every case the work of the older people show the greater skill and attest the higher civilization. Another fact is that the works of the second race resemble those of South America, while there is not a single evidence in the South of the works of the tower-temple builders of the North.

To the careful student of American Archaeology, it is evident that there was a time when the entire region extending from Lake Titicaca in South America, to the Great Lakes in North America, was occupied by one common people. In some manner not yet satisfactorily explained, the people whom we call the Mound Builders who occupied the Mississippi valley, and who, it is generally conceded, came from Central America gradually extending their settlements over that region, and those who occupied the region tributary to the Caribbean, became extinct. It is also thought that the old people of Arizona reached that region by the sea, landing at the head of the gulf of California. Where these people came from, and what became of them is still an unsettled question. The Book of Mormon clears up all of these difficulties.

When America was discovered by Columbus, both continents, with the exception of a narrow strip around the Arctic seas, were occupied by the Red Races. There were no white people to be found anywhere, and so far as was generally known there had never been any on the continent. Yet the Book of Mormon plainly declares that the old civilization was built up by a white race. In the light of recent discoveries, this claim does not seem as absurd as it did eighty-five years ago. Baldwin and Prescott, both refer to traditions among the Incas of Peru, that the old cities from lake Titicaca, North, were built by bearded white men, who came there long before their time. (Ancient America, pp. 243. Conquest of Peru, vol. 1, pp. 10.) Traditions of a white race are preserved in Colombia, and through Mexico and Central America; these traditions are confirmed by representations of bearded white-men on the walls of many of the old temples, and palaces. Quetzalcoatl, the Aztec god, is everywhere referred to as a white-man. It seems therefore that the races occupying the country previous to the arrival of the Spaniards, had a knowledge of a white people just as is stated in the Nephite record.

It is urged against the Book of Mormon that it places among the fauna of this continent such animals as the elephant, horse,

ox, ass, sheep and swine, which it is claimed were not found here when America was discovered. During the last fifty years discoveries have been made which make it pretty certain that the fauna of the country was more extensive in ancient times than at the time of the discovery. Charney believed that he found in the ruins of Tula, Mexico, the remains of swine, sheep, oxen and horses. (North American Review, 1881.) In the Big Bone Lick of Kentucky, the remains of more than one hundred Mastodon, twenty-five Mammoth, and a number of horses and buffalo have been found. (Mammoth, Mastodon and Man. pp. 20.) Within the last few years the remains of a true horse have been found in Texas, which indicates that those animals were very numerous in that region down to a very recent period. The specimen referred to is on exhibition in the Natural History Museum in New York. The numerous representations of the elephant found in the old ruins show that the inhabitants were familiar with that animal. Mc Lean tells of finding the remains of a mammoth in Missouri which bore positive evidence of having been killed by man. (Mammoth, Mastodon and Man. pp. 75.) Buffalo are cattle to all intents and purposes, as much so as the hump-backed cattle of Arabia. The Alpaca of Peru is a sheep, true it has not the broad thick tail of the Syrian sheep nor does it yield the fine wool of the merino, still it is a sheep. The llama of the Andes is an ass, not of the burro class, nor is it adorned with stripes like the zebra, but it answers all of the needs of man just as well as if called by some other name, or decorated with long ears, and gifted with ability to bray. The wild hogs of both North and South America are swine, and are as easily domesticated as the wild boar of Europe. The claims of the Book of Mormon as to the animals familiar to the Nephites are therefore true in every respect.

Opponents to the Book of Mormon have for many years claimed that the statement of the Nephite historian, that his people were familiar with iron was false, since the Incas and Mexicans had no knowledge of that metal. Recent discoveries tend to show that the ancient Americans did possess a knowledge of iron. In the Mercurio Peruano, vol. 1, pp. 201, it is stated that the old Peruvians worked iron mines at Ancoriamas, on the west shore of lake Titicaca. Foster claims that the Mound Builders fashioned implements out of meteoric iron. (Prehistoric Races. pp. 333.) Dr. Hildreth, in a letter to the American Antiquarian Society, tells of finding a sword hilt in a mound near Marietta, Ohio. The blade had perished, but the hole in the hilt contained iron rust. E. G. Squires, commenting on this find says: "If Mr. Hildreth was not mistaken in his analysis of the contents of the hilt, the conclusion follows that the Mound Builders were acquainted with the use of iron, the conclusion being subject to the im-



AMERICAN WILD GOAT



AMERICAN CATTLE. BUFFALO.

probable alternative already mentioned." The Kansas City Post of Oct. 19th 1915, tells of a piece of an iron implement found imbedded in the heart of a pine tree which it is thought had been placed there nearly 1600 years ago. The tree contained 1680 rings of annual growth; allowing for the age of the tree when the implement became imbedded in it, would make the time as stated above.

Evidence of Religion.

The religious doctrines contained in the Book of Mormon differ so widely from those of the so-called Christian sects of the day, that it would be difficult to believe that any one educated in the doctrines and traditions of modern Christianity could have been its author. The teachings of the Book of Mormon are so perfect in all essentials, and so complete in structure that any unbiased investigator will readily conclude that it is not a spontaneous production, but the result of a well organized plan, developed by intelligence and experience. Its religion is the pure principles of Christianity, not as interpreted by the sects of the day; but as taught by the Savior himself.

Among its prophecies, which have been fulfilled since the book was published, are those relating to the restoration of the gospel; to the organization of the Church; the building up of the greatest nation in all the world, on this continent; the banishment of kings from the western Hemisphere; the great war among the nations; and the fortifying of this land against all foreign nations by our Monroe Doctrine. All give confidence to the thought that its unfulfilled prophecies will come to pass in due time; that the restoration of the Jews will soon be an accomplished fact; that the Lamanites will be reclaimed; that wickedness will be overthrown; that the New Jerusalem will be built; and that Christ will come to reign with His saints.

The Book of Mormon agrees with the Bible in a historical sense as well as in its religious teachings, fulfilling the words of Ezekiel, that the stick of Judah and the stick of Joseph should be one in his hand.

COMPARISONS.

Of the manners, customs, dress, etc. of the ancient Hebrews and Babylonians with those of the ancient Americans.

The Burial Customs of the Jews were similar to those practiced in other parts of the East. From the Egyptians they learned the art of embalming, a custom that was modified to wrapping the corpse in folds of linen with spices. Cremation was practiced under certain conditions. The dead were usually buried in sepulchers which were excavated in the hill side or formed by digging a small depth in the ground and walling it up and covering it with earth so as to make a small tomb. Often the more wealthy would build family sepulchers of stone. Many of these are still to be seen about Palestine.

The Ancient South Americans made their tombs in the side of a hill or mountain when convenient. Caves were often utilized for burial purposes. In the valley districts excavations were made in the earth, carefully walled up and covered over. The bodies were usually prepared for burial by placing them in a sitting position with knees drawn up under the chin, as shown in the illustration. After the body was placed in position, it was enveloped in wrappings of various kinds, sometimes covered with a fine cotton cloth over which were placed finely woven blankets or ponchos of the wool of the vicuna or alpaca, with designs in various colors. With the dead were buried many objects which were dear to them in life. Burial towers and tombs or sepulchers are very numerous through all of the mountain country from lake Titicaca to the isthmus, and a great many people make their living by hunting them out and robbing them of the articles of value they contain. (See Popular and Critical Bible Encyclopedia, Art, Burial, and Peruvian Mummies, by Chas. W. Mead of American Museum of Natural History.)

The *Coat* was a square garment of lamb's wool ordered by the Law to be worn by every male Israelite, to remind him of his duties; there was a hole in the center for the head to go through, and the garment hung down before and behind. At each corner were fringes, symbolizing the enactments of the Law, and a hem of blue, representing the holiness of God's people. It was his coat by day, his covering by night, and his shroud in the grave; if pledged, or seized by a creditor, it must be returned at sundown. (See Ridgway's Sketches from the East.)

The *Coat* of the ancient Americans is best known to us as the poncho, although this name is not used generally, each tribe

having its own name; but the coat was practically the same. It is a square cloth ranging in size according to the requirements of the individual, a man's size measuring about 52x52 inches. There was a slit in the center to admit the head, the garment hanging down before and behind. The ordinary coat is made of heavy coarse woolen cloth; but those worn by the better classes are often of very fine materials decorated with elaborate figured designs, and with fringes at the ends. The garment serves as a covering at night, and as a wrapping for the dead. If there was ever any religious significance to the garment it has been lost in the obscurity of the past. (See *Travels Amongst the Great Andes of the Equator*, New Granada, by Horton, and Squeir's Peru.)

Calculation of Time. The year of the Hebrews consisted of twelve months, known by their numbers as the first month, the second month, the third month, etc. They also applied a special name to each month. The year commenced with the first new moon in April, because they left Egypt on the fifteenth of that month, and it was used in regulating the time of their feasts, etc. The prophets used this reckoning. Besides weeks of seven days, which were rendered from Sabbath to Sabbath, the Jews had a week of years. They gave no special names to the days of the week, but simply distinguished them by their number, as the first, second, or third day. (Popular and Critical Bible Encyclopedia, Art, Divisions of Time.)

The Peruvians divided their year into twelve months, and the month into weeks, the same system prevailed among the old people of Ecuador and Colombia. The months and days were designated by number, as the first, second, etc. (Prescott's Peru. Baldwin's Ancient America.)

The same system was practiced among the Nephites.

Day's Journey was a standard for measuring distance among the Jews, the term usually meant the actual time covered in a journey rather than any definite distance. A sturdy courier, without undue exertion, might put twenty-five or thirty miles behind him in a day; while a caravan, with its encumbrances would not be able to overtake more than twenty miles at most.

The same system prevailed among the South Americans, and the distance traveled was between twenty and thirty miles. Prescott tells of a system of couriers maintained by the Incas for the purpose of communicating with distant parts of their empire. In this way messages were transmitted by relays of couriers, and would cover from one hundred to one hundred and fifty miles in a day.

The day's journey was the standard of measurement among the Nephites, a system which they took from the Jews, and transmitted to the Aztecs and Incas. It was a day's journey for a

Nephite across the narrow pass which connected lands northward and southward.

Spinning among the Jews was done with a spindle and distaff, exactly the same methods were practiced among the ancient Americans. It is not an uncommon sight at the present time to see groups of Indians traveling along the road busily engaged in spinning as they walk.

Salutations among the Jews, varied with the dignity and station of the person saluted, from a slight inclination of the body to complete prostration. So it was with the Incas and Aztecs, the king was considered of an order so far above the people that even the nobles could not venture into his presence unless barefoot, and bearing a burden as token of homage. It is evident from the Book of Mormon that the Nephite custom was very similar to that of the Jews. (Alma 47: 22, 23.)

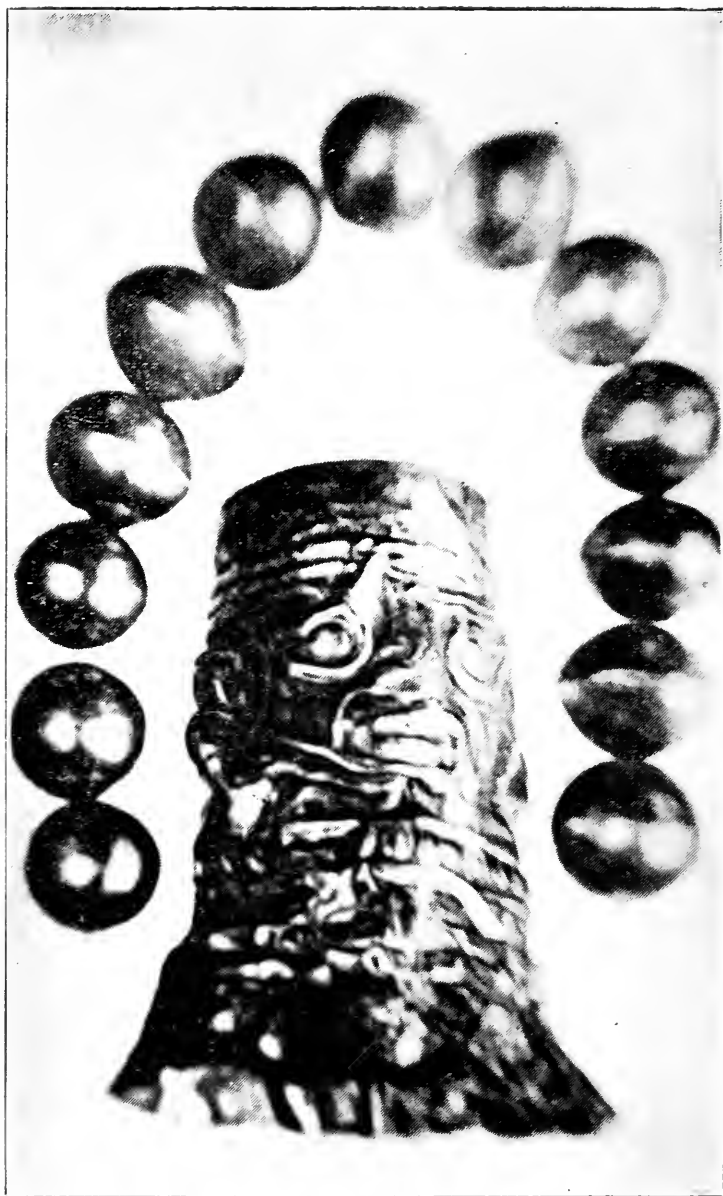
Wailings and Lamentations. Like other Orientals, the Jews manifested their grief at the death of kindred by bursting out into shrill, loud, and doleful lamentations, in which they were joined by their friends and neighbors. In some cases professional mourners were hired, who seated amid the mourning circle, sought by vehement sobs and gesticulations, to stir the source of tears and give fresh impulse to the grief of the afflicted relatives.

Among all of the American nations grief for the dead took on the most violent forms, weeping and wailing in the day time and howling and lamenting at night. In the event of great loss in time of war, the lamentations became so pronounced that they rent the air and could be heard at long distances, in the quiet hours of night.

After a great battle with the Lamanites in which many thousands were slain, the historian tells us that there was great mourning in the land, and at the time of the great cataclysm, the mourning, howling and weeping of the people was great and terrible.

The Kahn or Inn of Palestine is so well known that little need be said about it. It consisted of a walled enclosure where men and beasts could rest securely at night. Usually there were rooms at one side of the enclosure where travelers could find shelter, a place to cook their food and make down their beds.

At the discovery of Peru the Spaniards were surprised to find similar enclosures all along the great roads of the country, equipped with every convenience for the accomodation of travelers. In that country there are many high mountains lying between the numerous valleys of the Andes, over which travelers must pass in journeying through the country. On all of these summits tambos were erected where one could rest secure from wild



GOLD CUP AND BELLS. LAND NEPHI.



CLOTH SAMPLES FROM TOMBS. LAND NEPHI.

animals, and protected from the sudden cold storms which often sweep over those bleak solitudes. The writer has seen remains of these inns in various parts of Colombia, a region entirely outside of Inca influence, which were built by a people who occupied the country so long ago that the tribes whom the Spanish found there had lost all tradition concerning them.

Cloth Weaving among the old American races had reached a high state of development, judging from the samples found in their tombs. According to Mr. Mead they were familiar with most of the weaves known to modern people, from the finest gobelins to the coarsest cotton cloth. Many of the specimens cannot be excelled at the present day. The looms used were of the simplest description, consisting of two cross sticks, one at the top, and the other at the bottom. The warp threads were stretched from one to the other, while the woof or filling was passed over and under these by a shuttle. So the weaving of these most perfect fabrics may be said to have been by hand. In addition to the excellence of weave Peruvian cloth is unique in decorations. The designs were woven in and consist of geometric figures and conventionalized representations of men, pumas, jaguars, and various kinds of birds and fish. A part of the decorative effect is due to the regular repetition of the same design in different colors. Mr. Squiers tells of a specimen that he found, which contained sixty-two threads of warp and woof to the inch, compared with a very fine specimen found in Egypt which contained only forty-four threads to an inch. The Spanish historians saw specimens which were so perfect in weave and finish that they mistook them for silk.

From the above it would appear that the Nephite historian was not far wrong when he spoke of the silks and fine twined linen they were able to weave.

Fevers are mentioned by Alma as being common in Zarahemla at certain seasons of the year. That is true of the district at the present time. The Sidon river, during the rainy season, is subject to overflow and when the dry season returns and the water recedes, the decaying vegetation with the evaporation from pools almost always produces fevers.

Thrashing Grain. In all of the mountain districts of South America where grain can be grown, the thrashing is done by tramping it out with sheep. The thrashing floor is almost always on some hill top where the wind has full sway. When the tramping out process is done the separation is completed by throwing the whole into the air, the chaff is carried away by the wind and the grain remains. This process was evidently in Alma's mind when he said that Satan should sift them as chaff before the wind.

Wilderness among the Jews had reference to unsettled or grazing tracts, whether mountain or plain. This seems to be the sense in which the word was used by Nephite historians.

Wild Animals. In the higher valleys of the Andes there are few wild animals, compared with the low valleys and plains. There is a variety of black bear, wolves, wild cats and a few deer and the native wild sheep. In the low lands are a number of varieties of the cat tribe, pumas, jaguars etc., wild hogs, deer and bear.

Tower-Temples. Babylonia was the home of the tower-temple, every town of any importance possessed a number of temples, and among them one tower-temple. These temples consisted of several terraces made of brick, on the top of which a small chapel was erected, open in front, with an altar before it. The chapel contained the image of the god; sometimes the walls of the terraces were made of enameled bricks in different colors. The top was reached by steps or a sloping way. (Popular and Critical Bible Enc. Art Babylon.) All through Central America and Mexico are towers or pyramids constructed as described above. Sometimes there are two terraces; but on the larger pyramids there are three and four. The flat surface on the top was undoubtedly occupied by the temple, but in most cases nothing remains now to indicate the fact. The picture on another page will give the reader a better idea of the construction of these immense piles.

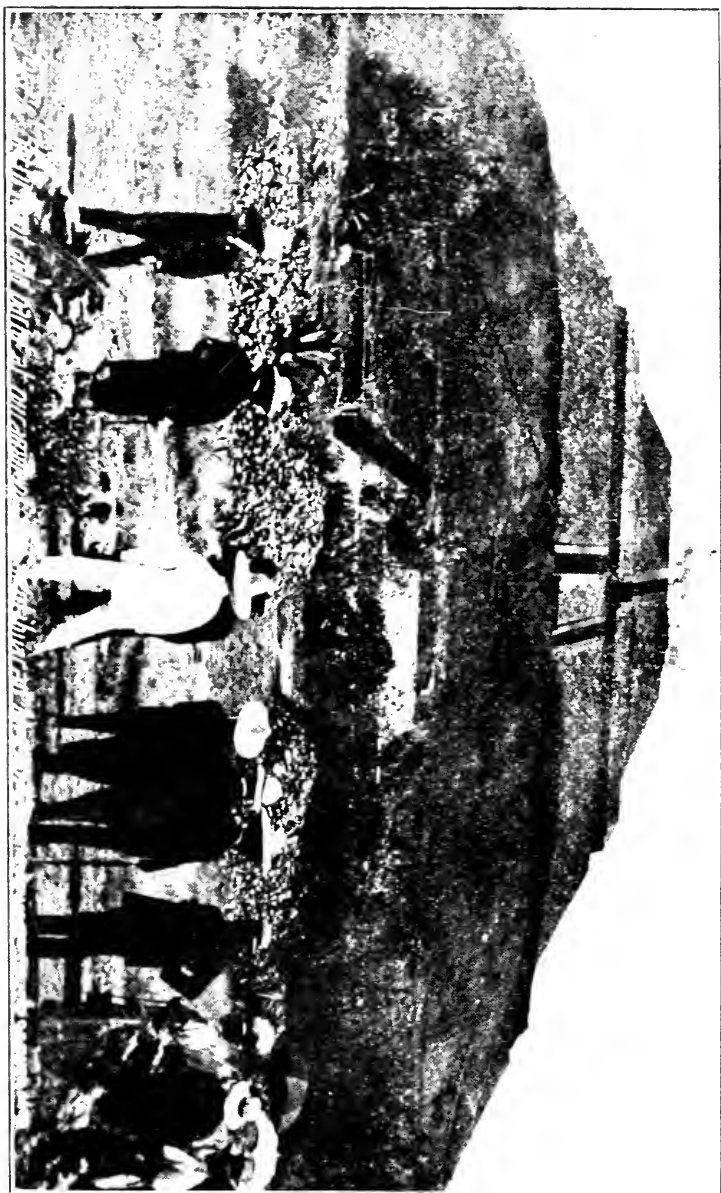
That structures so identical and evidently erected for the same purpose should be found in regions so remote from each other, must arouse the interest of the student, and demand an explanation. The Book of Mormon gives the explanation.

Synagogues. The synagogue is the name given to a Jewish place of worship. Just when synagogues were introduced among the Israelites is not easy to determine; but it is thought that it was about the time of the captivity. It seems almost certain that there were places of assembly, other than the temple, where the people met for religious instruction, prior to the captivity; otherwise the Jews would have been far behind their neighbors, all of whom had buildings set apart for religious worship.

Synagogues and sanctuaries are frequently mentioned in the Book of Mormon and it seems that every village had a place of assembly, while the larger cities had many such buildings.



GREAT TOWER TEMPLE CHOLULA MEXICO. ABOUT 180 FEET HIGH



TOWER TEMPLE AT TEOTIHUACAN, MEXICO.

BOOK OF MORMON CHRONOLOGY.

	YEAR B. C.
Lehi and family leave Jerusalem	600
Lehi and colony reach sea of Arabia, place called Land Bountiful	592
Mulek, son of Zedekiah, leaves Jerusalem, with colony	590
Lehi and colony reach South America, about	590
Nephi and colony reach land Nephi, about	583
Nephi made the small plates, called by his name, about	560
First wars with the Lamanites, about	560
Nephi delivers the small plates to his brother Jacob	545
Nephi died, about	544
Enos, son of Jacob transfers records to his son Jarom	421
Jarom delivers record to son Omni	362
Omni transfers records to son Amaron	318
More wicked part of Nephites destroyed	280
Mosiah and Nephites leave land Nephi, about	200
Jaredite king Coriantumr reaches land Zarahemla, about	200
Zeniff and colony arrive in land Nephi, about	195
First war between people of Zeniff and Lamanites, about	183
Alma, the elder born in land Nephi	173
Mosiah II. born in land Zarahemla	154
Mosiah II. begins to reign in land Zarahemla	124
Ammon with 40 men sent to find people of Zeniff	121
King Benjamin died	121
People of Zeniff reach land Zarahemla	120
Mosiah II. died. Alma the elder died. Alma the younger elected Chief Judge. Sons of Mosiah start on mission to Lamanites	91
Nehor slays Gideon	91
King Lamoni converted by Ammon, Church organized in land Ishmael	90
Amlicite war. Two Lamanite armies invade Zarahemla	87
Great reformation in Nephite church	85
Alma resigns Chief-judgeship, Nephihah succeeds him	83
Mission of Alma at Ammonihah	82
Ammonihah destroyed	81
Sons of Mosiah return to Zarahemla, with converted Lamanites	78
Converted Lamanites locate in land Jershon	77
Korihor the anti-christ killed in Antionum	75

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YEAR
B. C.

Mission of Alma to Zoramites.....	75
Revolt of Zoramites. War with Lamanites. Ammonites remove from Jershon to Melek.....	74
Alma transfers records to Helaman, and leaves Zarahemla, never heard of after. Amalickian revolt. Amalickiah be- comes king of land Nephi. Lamanites attack Ammonihah and Noah.....	73
Moroni occupies the region west of Zarahemla, also parts of the East Wilderness, founds Moroni, Nephihah, and other cities there.....	72
Contention between people of Lehi and Morianton.....	68
Nephihah dies and is succeeded by Pahoran.....	68
Revolt of king men. Great Amalickian war begins. Laman- ites invade Zarahemla, taking cities of Moroni, Lehi, Morianton, Omner, Gid, and Mulek. Defeated at Bountiful, by Teancum.....	67
Ammoron succeeds Amalickiah as king of Lamanites. Moroni takes command of Nephites on south-west frontier. He- laman takes command of 2000 of the sons of people of Ammon and marches to join Nephites on south-west.....	66
Moroni joins Teancum at Bountiful. City of Mulek retaken. Battle near Judea.....	65
City of Antiparah occupied by Nephites.....	64
City of Gid taken by Moroni. Cumeni taken by Helaman. City of Manti taken.....	63
Revolt of Pachus. Pahoran driven out of Zarahemla. The city of Nephihah taken by Lamanites.....	62
Moroni goes to Gideon and joins Pahoran, defeat Pachus and retake Zarahemla.....	62
Cities of Nephihah and Moroni retaken, and Lamanites ex- pelled from Land Zarahemla. Ammoron and Teancum slain.....	61
Moroni gives up command of armies to his son Moronihah.....	60
Helaman dies, Shiblon takes records.....	57
Moroni dies.....	56
First migration into land northward.....	55
Hagoth builds several ships to carry people northward.....	54
Shiblon dies. Heleman takes records. Pahoran dies.....	53
Pahoran the younger, chosen Chief-judge, Gadianton bands organized.....	52
Lamanites under Coriantumr take Zarahemla, are defeated by the Nephites under Moronihah and Lehi.....	51
Helaman chosen Chief-judge.....	50
Helaman dies and is succeeded by his son Nephi.....	39
Civil strife among Nephites.....	38
Lamanites invade Zarahemla.....	35

	YEAR B. C.
Nephites driven out of land Zarahemla, as far as Bountiful, they fortify the isthmus.....	34
Moronihaah re-conquers northern part of land Zarahemla.....	33
Nephi delivers up judgment seat to Cezoram, and goes on mission among Lamanites. Converts large numbers of them, and they restore to the Nephites the lands taken from them.....	30
Cezoram slain by a robber.....	26
Chief Judge Seezoram assassinated by his brother Seantum, who is exposed by Nephi.....	23
Civil strife throughout all of the land.....	20
Thousands die because of famine.....	17
War with the Gadianton bands.....	11
Samuel the Lamanite prophesies in Zarahemla.....	6
Nephi departs out of land. Lachoneus chief-judge.....	1

	YEAR A. D.
Remarkable sign indicating birth of the Redeemer. Great religious revival among Nephites.....	1
Revival of the Gadianton bands.....	2
Gadiantons threaten the destruction of all government among both Nephites and Lamanites.....	13
Nephites and Lamanites gather in one body in land Bountiful.....	17
Great battle between Nephites and Robbers, Nephites victorious.....	19
Robbers defeated and taken prisoners. Zemnarihaah hanged.....	21
The Nephites return to their lands.....	26
Government among the Nephites broken up; people divide into tribes. Jacob leads his followers into land northward.....	30
Nephi preaches repentance to the people.....	31
Great destruction of property and loss of life by a great storm accompanied by earthquakes. Darkness for three days. The Savior makes his appearance to the people in land Bountiful. Chooses twelve and organizes his church.....	34
City Zarahemla rebuilt.....	59
Nephi, the historian dies and his son Amos takes records.....	110
Amos dies, and his son Amos takes records.....	194
People begin to fall away from the church of Christ.....	201
The people divide into bodies, and the old name of Lamanites is revived.....	231
The church corrupted. Gadianton order revived.....	260
Amos transfers records to his brother Ammaron, and dies.....	303
Mormon born.....	311
Amoron buries the records in hill Shim.....	321

YEAR
A. D.

Mormon taken by his father to land Zarahemla. War between the Nephites and Lamanites begins in land Zarahemla	322
Mormon, chosen commander of Nephite armies	326
Nephites defeated and retreat into the land Northward	327
Nephites driven out of David and Joslua	328
Lamanites under Aaron, defeated by Mormon	330
Mormon takes part of the records from hill Shim	335
The Nephites driven north into land of Shem	345
Nephites numbering 30,000 defeat 50,000 Lamanites in Shem	346
Nephites expel Lamanites from land Northward	349
Treaty between Nephites and Lamanites	350
Mormon preaches repentance to the people, but without effect	360
Lamanites invade land Desolation, but are driven back	361
Lamanites invade Desolation a second time and are defeated. Mormon resigns command of Nephite armies	362
Nephites invade land South and are driven back, Lamanites take city of Desolation	363
Lamanites defeated at Teancum, and Nephites recover Desolation	364
Nephites defeated in Desolation, and retreat in disorder northward. Mormon takes all records from Hill Shim	375
Mormon takes command of Nephites and defeats Lamanites at Jordan	379
Nephites beaten everywhere	380
After four years, the Nephites all in one body at Cumorah	384
Mormon hides all records except the abridged records in hill Cumorah. Great battle in which all but twenty-four Nephites are slain	385
Moroni records death of his father. Lamanites war among themselves	406
Moroni makes last entry on record	412



DICTIONARY

of

BOOK OF MORMON PROPER NAMES

WITH THEIR PRONUNCIATION.

NOTE.--The Star indicates names not found in the Bible.

A.

AARON, a-ron, Mor. 2: 9.

ABEL, a-bel, Hel. 6: 27.

*ABINADI, a-bin-a-di, Mos. 11: 20.

*ABINADOM, a-bin-a-dom, Omni, 1: 10.

*ABISH, a-bish, Alma, 19: 16.

*ABLOM, ab-lom, Ether, 9: 3.

ABRAHAM, a-bra-ham, I. Nep., 6: 4.

ADAM, ad-am, II. Nep. 2: 22.

*AGOSH, a-gosh, Ether, 14: 16.

*AHA, a-ha, Alma, 16: 5.

*AHAA, a-hah, Ether, 1: 9.

AHAZ, a-haz, II. Nep. 17: 3.

AIATH, a-i-ath, II. Nep. 20: 28.

*AKISH, a-kish, Ether, 8: 11.

*ALMA, al-ma, Mos. 17: 2.

*AMALEKI, am-al-ek-i, Omni, 1: 12.

AMALEKITE, am-al-ek-ite, Alma, 21: 2.

*AMALICKIAH, am-al-ick-iah, Alma, 46: 3.

*AMARON, am-a-ron, Omni. 1: 3.

*AMINADI, a-min-a-di, Alma, 10: 2.

AMINADAB, a-min-a-dab, Hel. 5: 39.

*AMLICI, am-li-ci, Alma, 2: 1.

*AMLICITE, am-li-cite, Alma, 2: 11.

AMMAH, am-mah, Alma, 20: 2.

*AMMARON, am-ma-ron, IV. Nep. 1: 47.

AMMON, am-mon, II. Nep. 21: 14.

*AMMORON, am-mo-ron, Alma, 52: 3.

*AMMONIAH, am-mon-i-hah, Alma, 8: 9.

*AMNIGADDAH, am-ni-gad-dah, Ether, 1: 14.

*AMNOR, am-nor, Alma, 2: 22.

*AMULEK, am-u-lek, Alma, 8: 21.

*AMULON, am-u-lon, Mos. 23: 31.

*AMORON, am-o-ron, Ether, 9: 7.

AMOS, a-mos, II. Nep. 12: 1.

ANATHOTH, an-a-thoth, II. Nep. 20: 30.

*ANGOLA, an-go-la, Mor. 2: 4.

*ANI-ANTI, an-i-an-ti, Alma, 21: 11.

*ANTIONAH, an-ti-o-nah, Alma, 12: 20.

*ANTION, an-ti-on, Alma, 11: 19.

*ANTIOMNO, an-ti-om-no, Alma, 20: 4.

*ANTIONUM, an-ti-o-num, Alma, 31: 3.

*ANTI-NEPHI-LEHI, an-ti-ne-fi-le-hi, Alma, 24: 3.

ANTIPASS, an-tip-as, Alma, 47: 9.

*ANTIPUS, an-tip-us, Alma, 56: 15.

*ANTIPARAH, an-tip-a-rah, Alma, 56: 14.

*ANTUM, an-tum, Mor. 1: 3.

ARABIAN, a-ray-be-an, II. Nep. 23: 20.

*ARCHEANTUS, ar-ka-an-tus, Moro. 9: 2.

*ARPAD, ar-pad, II. Nep. 20:9.
 ASSYRIAN, as-sir-e-an, II. Nep.
 17:17.

B.

BABYLON, bab-e-lon, I. Nep.
 10:2.
 BASHAN, ba-shan, II. Nep. 12:13.
 BENJAMIN, ben-jay-min, Omni.
 1:23.

BOAZ, bo-az, Mor. 4:20.

*BOUNTIFUL, boun-ti-ful, I. Nep.
 11:6.

C.

c'AIN, kain, Hel. 6:27.

CALNO, kal-no, II. Nep. 20:9.

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ROPE SUSPENSION BRIDGE. LAND NEPHI

THE MOUNT



A BRIEF SUBJECT INDEX

TO THE

BOOK OF MORMON

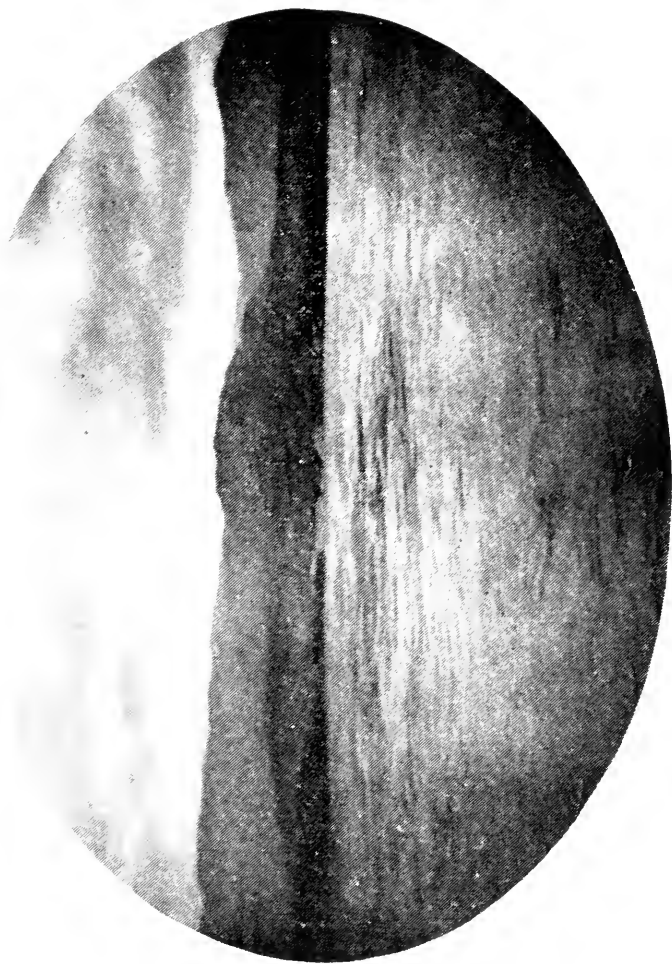


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SIDON RIVER. LAND MINON. LOOKING TOWARDS HILL AMNIHU.



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SCULPTURE ON TEMPLE NEAR LAKE TITICACA.



BURIAL SEPULCHRE AND HILL FORT. LAND NEPHI.

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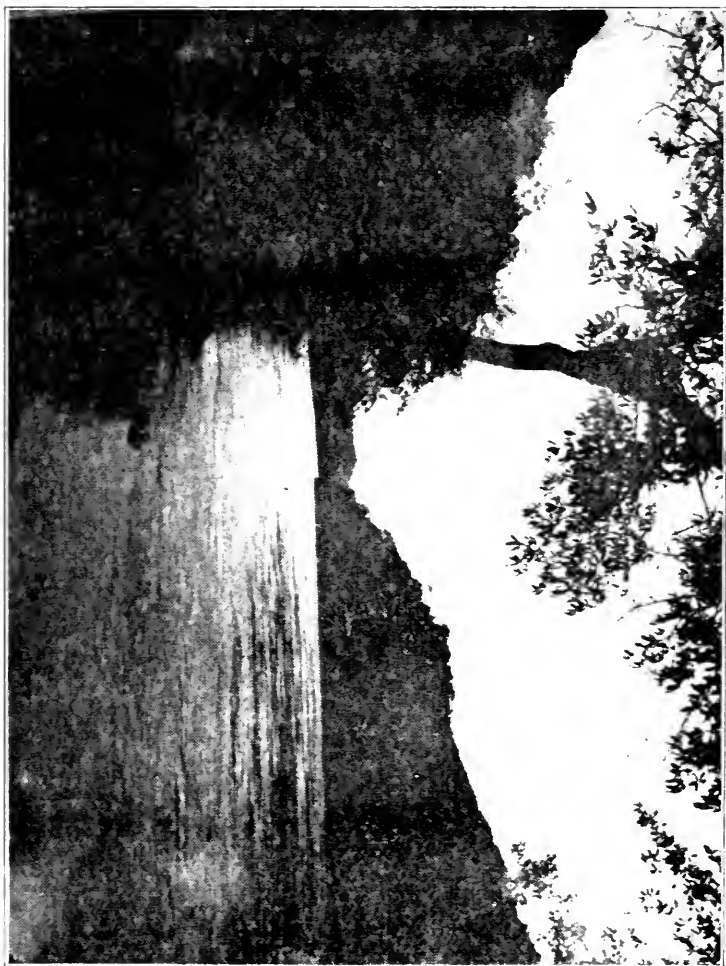
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SCENE, LAND ZARHEMLA

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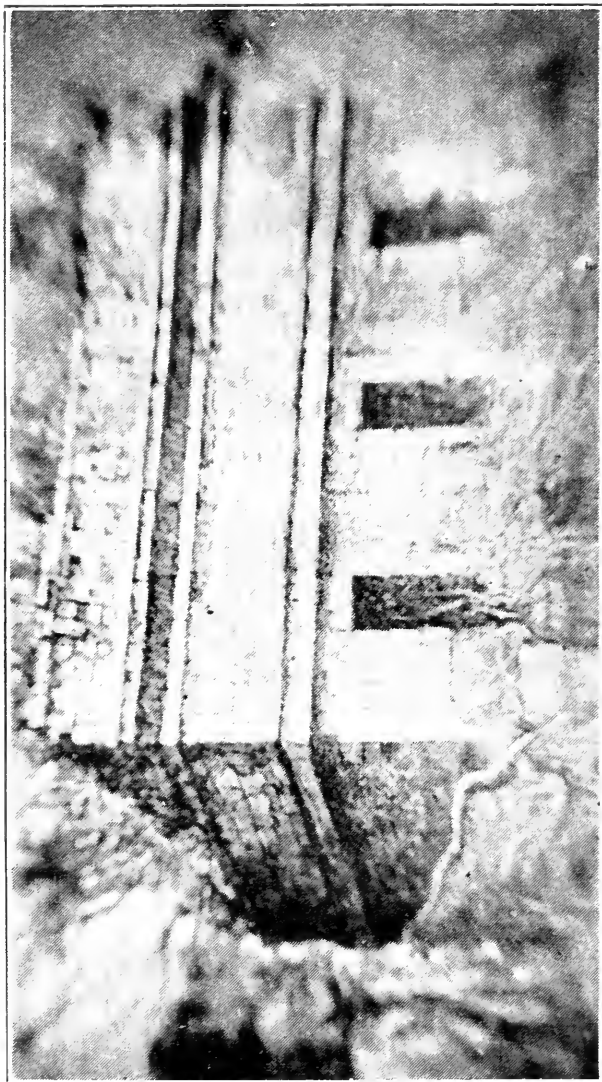
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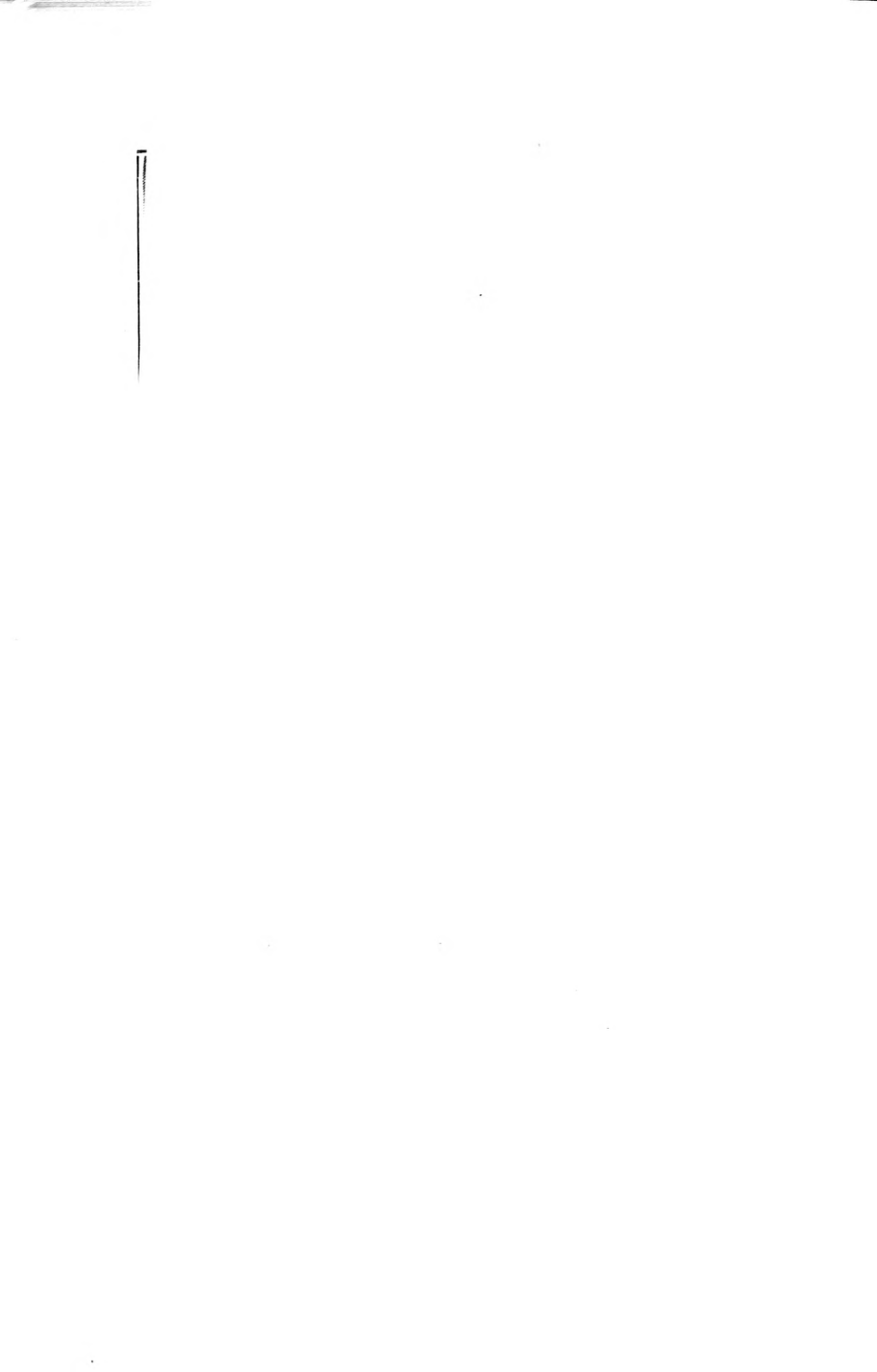
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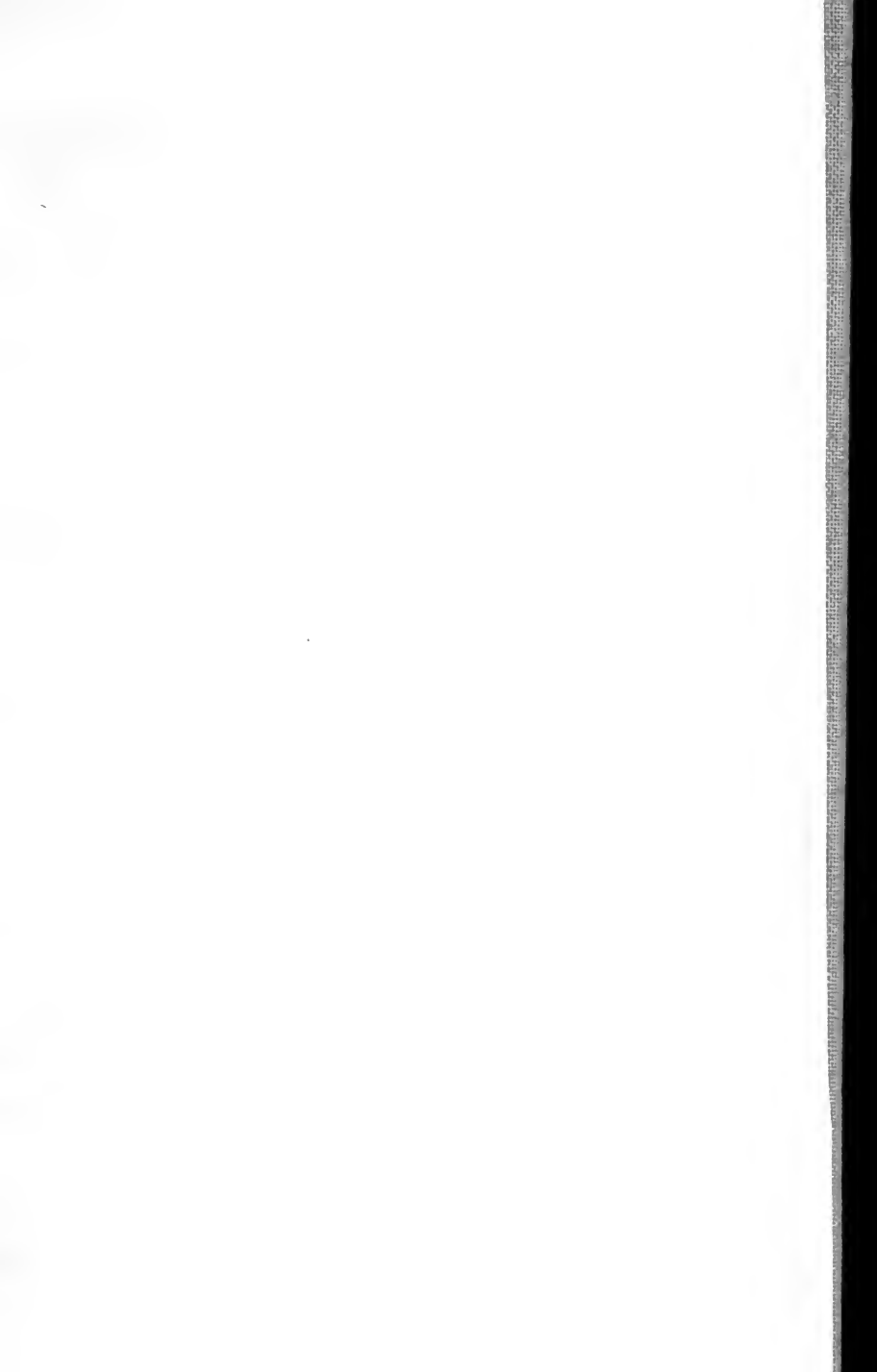
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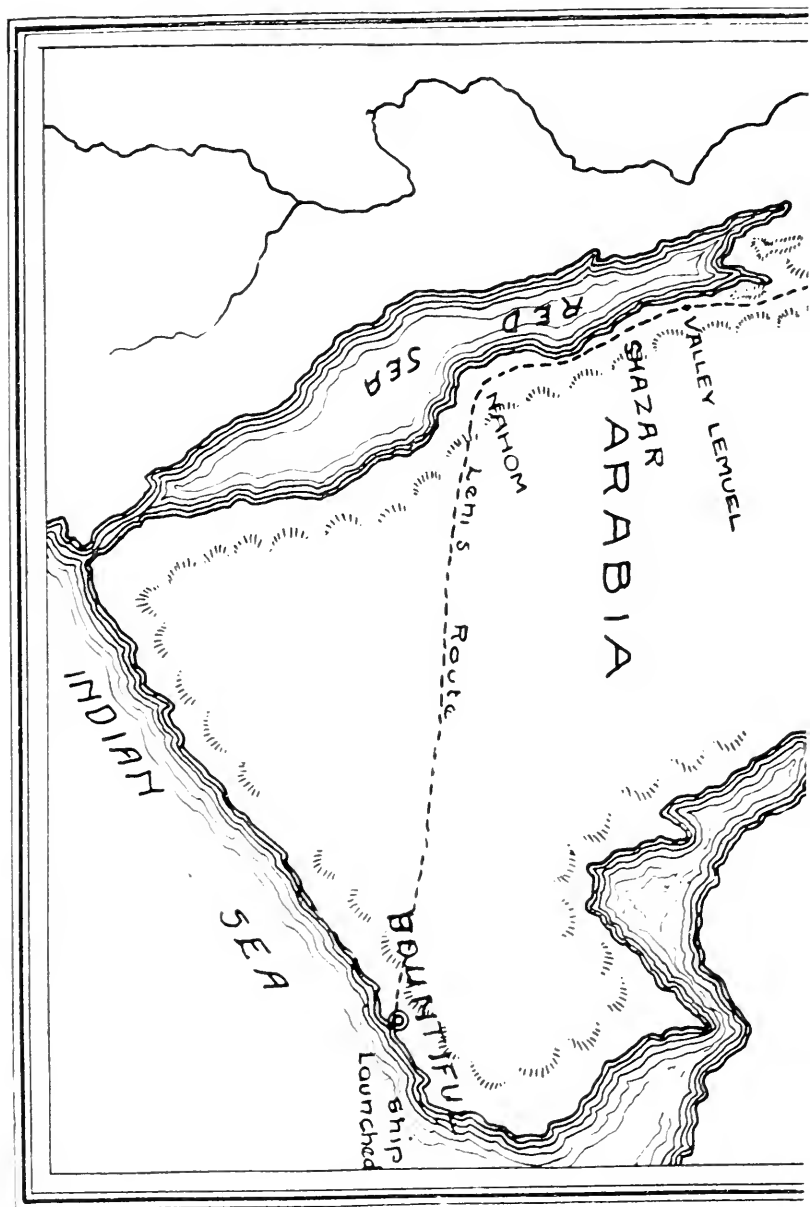
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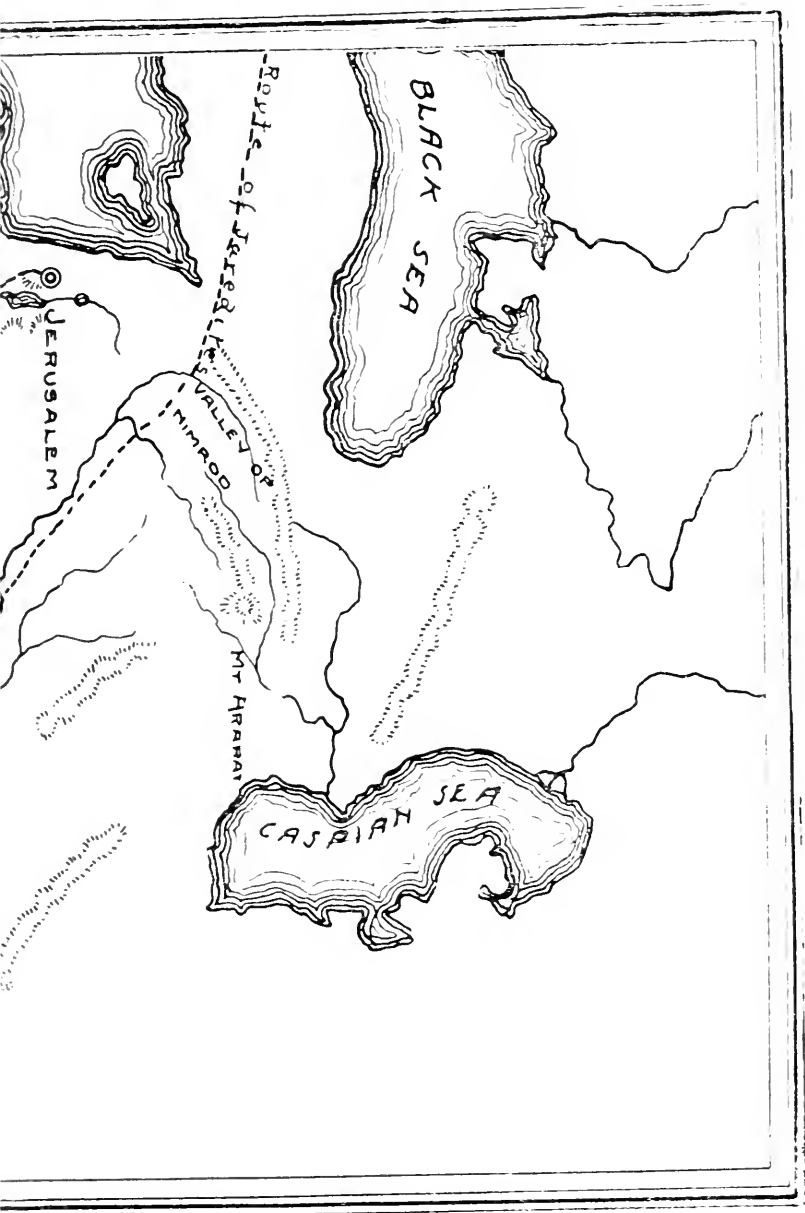


AN OLD RUIN, YUCATAN.











THE MAPS.

MAP I. *Arabia.* Shows the route taken by Lehi's colony from Jerusalem to the Red Sea, thence south along the narrow sandy stretch between the mountains and the sea, until they reached the nineteenth degree of north latitude, where they turned towards the South-East crossing the Arabian desert to the sea of Arabia. They then set sail and passing to the South-East were caught in the great South Pacific current and driven upon the coast of South America, near the thirtieth degree South latitude.

MAP II. *Land Southward.* Traces the route taken by Nephi from the point of landing to the mountain valleys of the Andes where he made his home and founded a city and built a temple. From this point the Nephites gradually expanded towards the North through the valleys lying between the two great ranges of the Andes until they reached the equator. This district is indicated on the map as "Old Land Nephi" to distinguish it from the Lamanite kingdom which bore the name Nephi, in later years. It is a little more than 1200 miles in length, and varies in width from twenty to one hundred and fifty miles. The total area of the region is about the same as that of Utah. It is so cut up by cross ridges and cold barren plateaus that there is but a small part of it that can be cultivated. More than four fifths of it lies over two miles above the sea. It is therefore a dreary barren waste. There are however a number of beautiful valleys which enjoy a delightful climate, and where almost anything can be grown. The rivers have cut channels in deep rocky gorges, called quebradas, through which they flow to the plains of the Amazon. It is difficult to form an idea of the rough desolate aspect of the country. On either side are the cold bleak summits of the mountains which shut out the hot plains East and West, and which are impassable except through narrow canyons. Everywhere in the valleys are the ruins of the cities and villages of the old people who occupied the country long, long ago.

We are of the opinion that the Nephites occupied this region for nearly four hundred years, at which time much of the country was taken from them and they were confined to the valleys about the city of Lehi-Nephi, at the extreme North, when under

Mosiah they left the district and sought a new home in the valleys opening onto the Caribbean. There they found the people of Zarahemla.

MAP III. *Land Northward.* This was the country of the Jaredites, who landed on the coast of Honduras and built their capital city, Moron, near the bay of that name. These people gradually spread over Mexico, and nearly all of the United States East of the Rocky mountains. They were the builders of nearly all of the oldest remains found in Central America and Mexico. Some of their temples are found as far North as West Virginia. Outside of Moron there is none of their cities that can be located with certainty. The valleys of Guatemaula and Honduras, where the best remains are found are very fertile and must have sustained a very dense population in the distant past. The Jaredites occupied the country for nearly two thousand years.

The Nephites came into the Land Northward just before the coming of Christ, but seem not to have made much headway in colonizing the country until after the beginning of the Christian era. During the next three hundred and fifty years they spread over Mexico and all of the valley of the Mississippi and its tributaries as far as the great lakes. It is probable that those who went North in ships landed at the head of the gulf of California and occupied Arizona and Utah. All that we know of this region is gleaned from the brief references made in connection with the events of the great war which terminated in the destruction of the Nephites, and only the briefest mention is made of their cities and lands, so that none of them except Cumorah can be located with certainty; still most of them can be placed approximately.

MAP IV. *Represents land Zarahemla, and the adjoining parts of land Nephi.* Of all Book of Mormon lands this is the one that we are able to know the most about, the historians having written of its lands and cities in greater detail than of any other part of their country. The district is cut into four sections by the three ranges of the Andes which enter it from the South. The narrow strip along the Pacific is so hot and unhealthy that it is doubtful if it were ever peopled to any great extent either by Nephites or Lamanites. The region East of the mountains is a great plain, hot and unhealthful, flooded with water during the wet season and parched and dry during the dry season. There is no evidence that it was ever inhabited to any great extent.

The great valley between the Central and Western ranges is one of the richest valleys in the world. It ranges in elevation from 2,500 feet at the North end to 7,000 feet at the South end.

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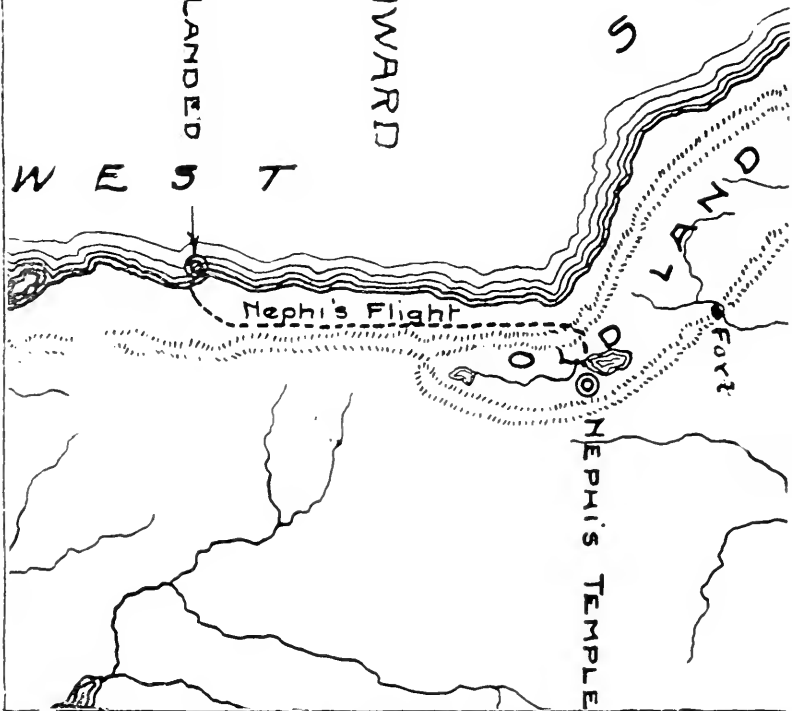
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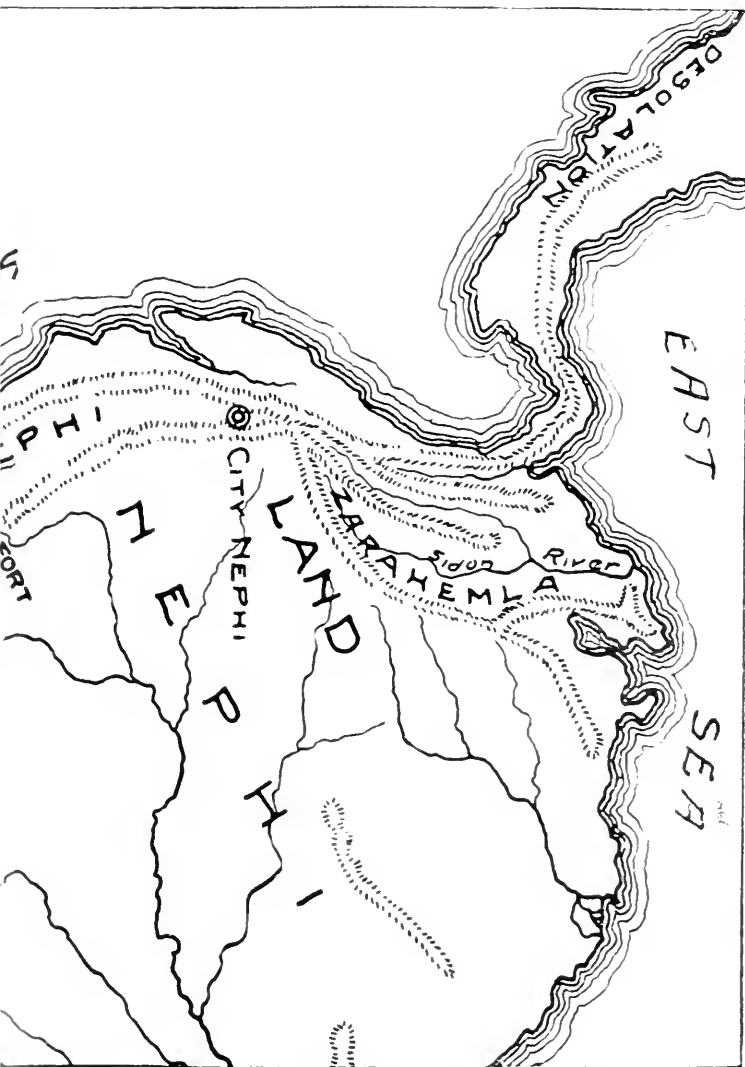
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Nephi's Flight

NEPHI'S TEMPLE

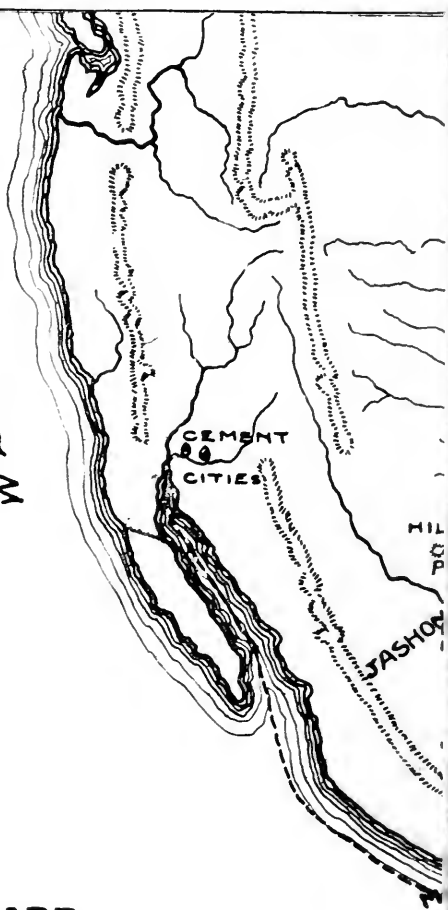


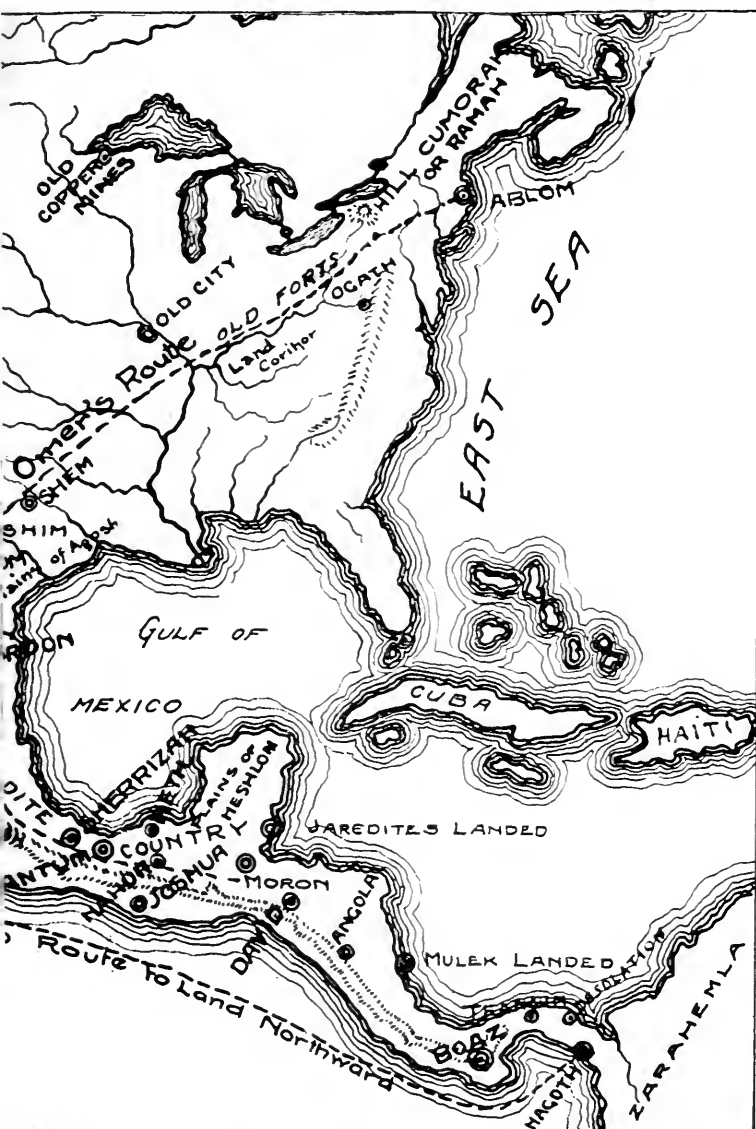




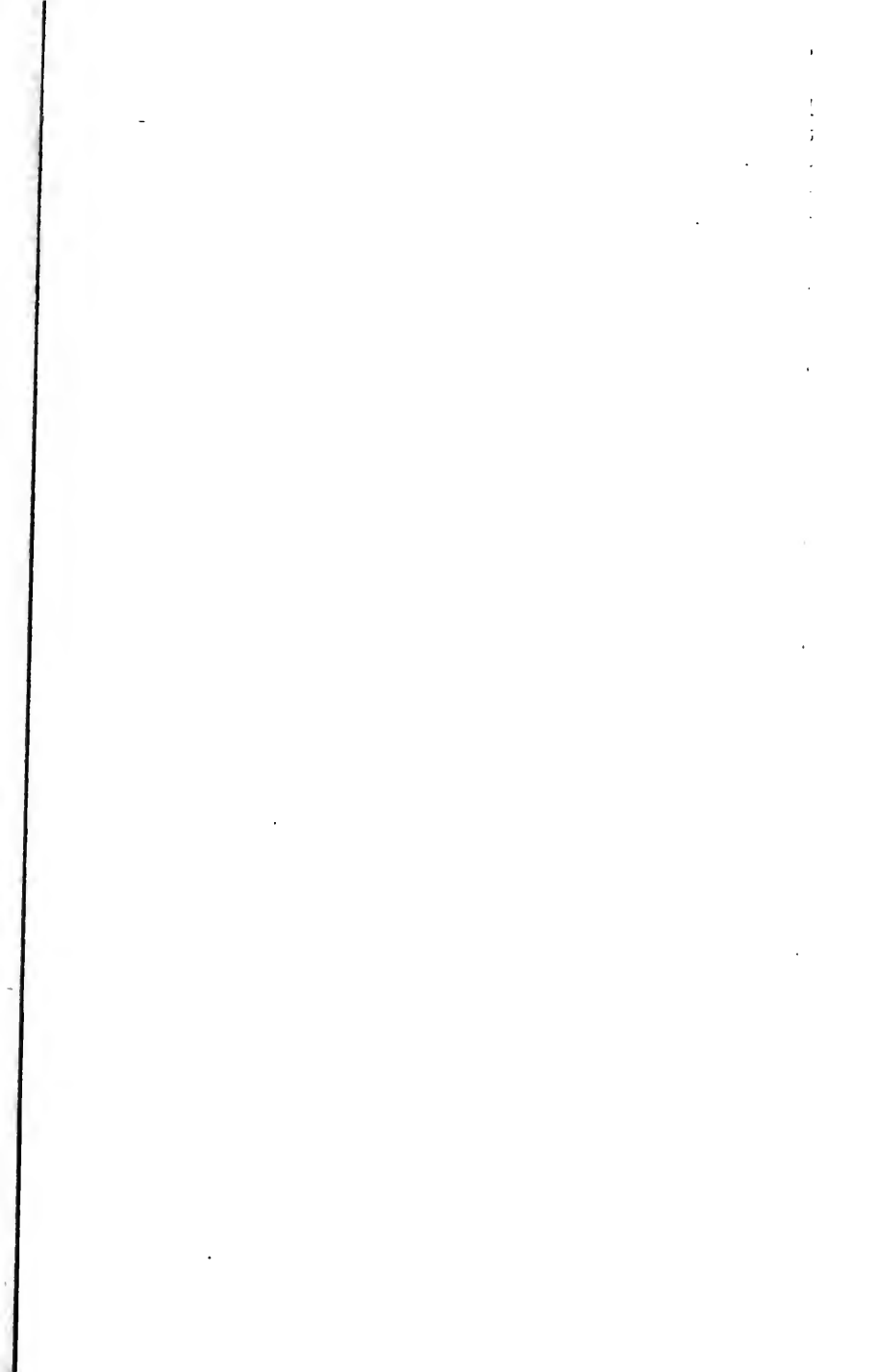
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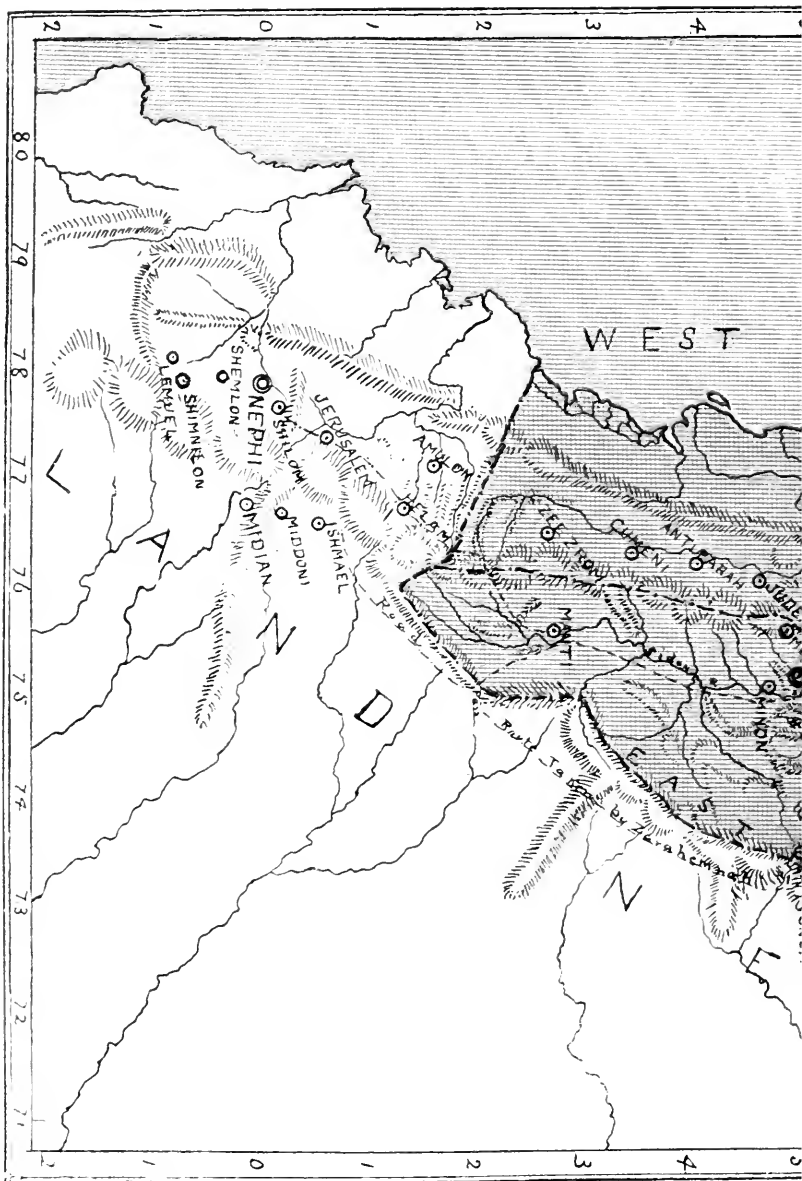
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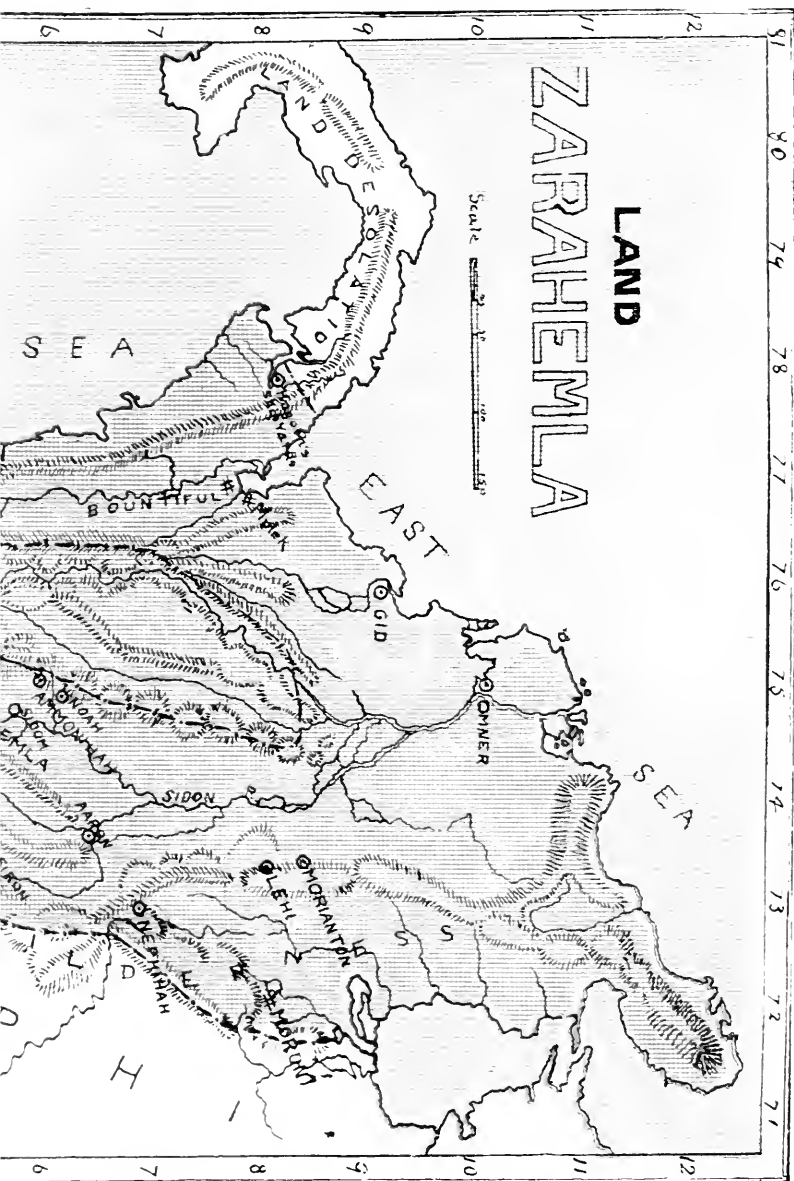


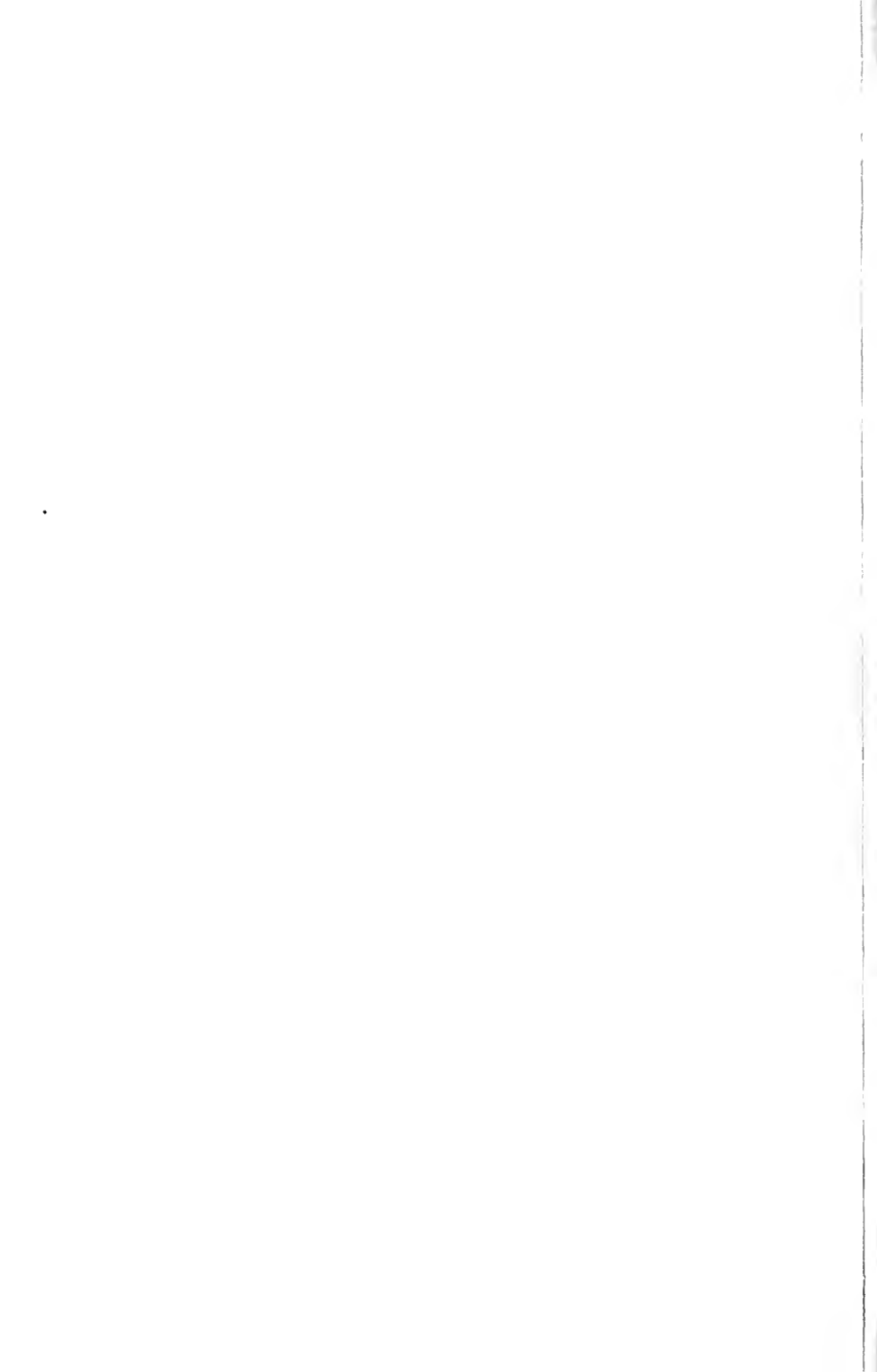
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It is really a continuation of the valley system of "Old Land Nephi." The unfortunate feature of the valley is that it is shut in on all sides by almost impassable mountains. When the Cauca river leaves the valley it enters a deep narrow gorge through which it flows for more than one hundred miles, dropping down more than two thousand feet in that distance.

The valley between the Central and Eastern ranges is a wonderful region. It ranges in elevation from about 1,500 feet in the upper valley to 700 feet where the river passes Zarahemla. All of the valley district above Zarahemla is free from timber and is mostly grass covered plains. Below that point the valley opens out into a plain nearly forty miles wide which extends North for nearly two hundred miles, to the point where the central range terminates, here it turns towards the West extending to the isthmus. Nearly all of this vast region is now covered with timber. The exceptions being the slopes of the Eastern range where we have located Lehi, and a region lying Northwest of the mouth of the Cauca river. The entire region is exceptionally rich and productive and an industrious people could make it one of the most desirable regions on the earth. At present it is almost an unoccupied wilderness.

The thermometer rarely ever exceeds 90 degrees and never goes below 70. The mountainous region indicated as the East wilderness is a high plateau in which there are numbers of beautiful valleys, which, because of their elevation, enjoy a most delightful climate. That at Bogota ranging from 55 to 65 degrees during the year. The valley of Gideon has a range of less than ten degrees during the year.

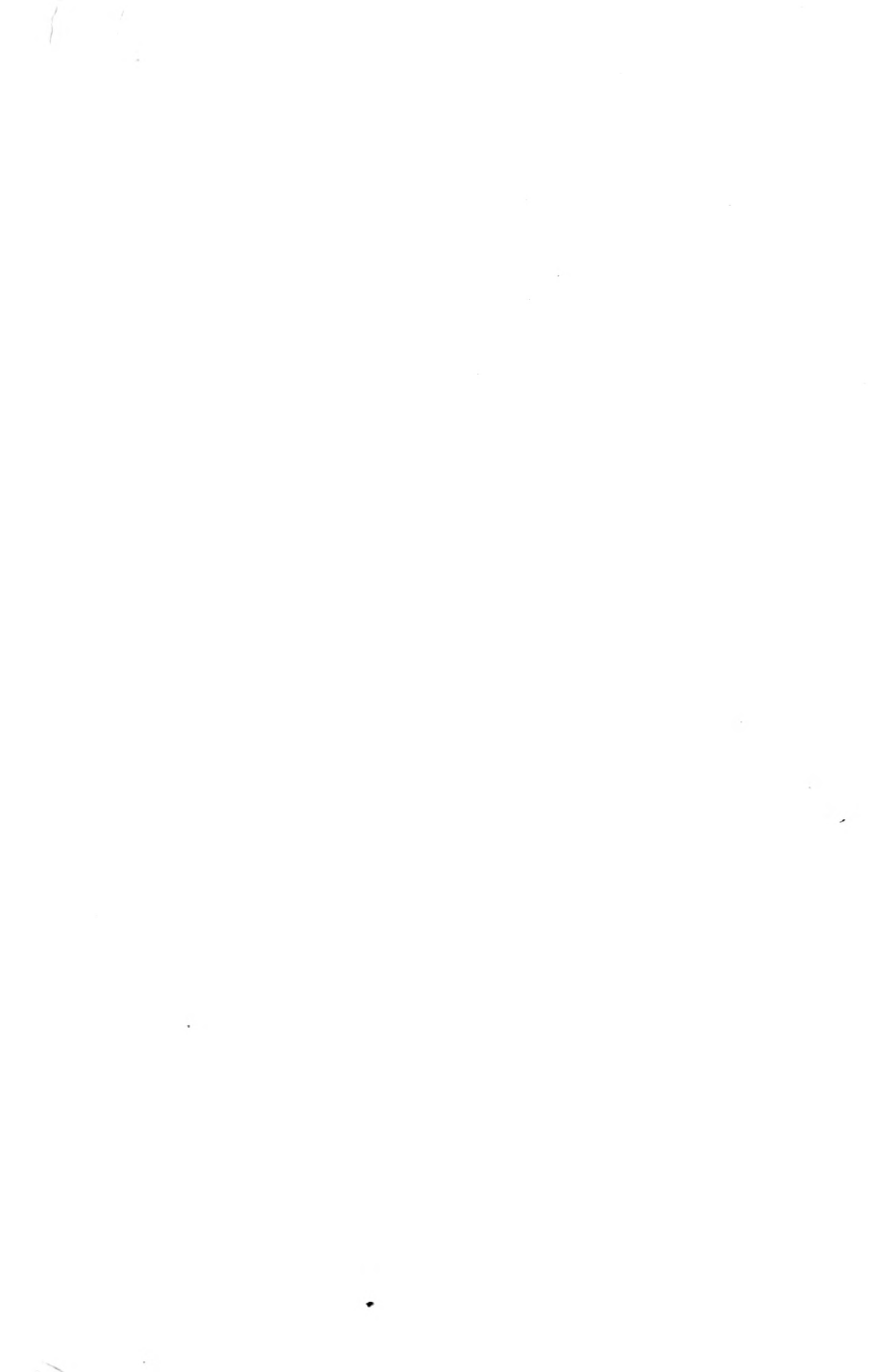
The mountain district lying between Ammonihah and Bountiful is a rough broken country made up of mountain ridges and small valleys. This was the retreat of the Gadian-ton robbers. The region is almost inaccessible owing to the dense thickets and forests which grow along the mountain slopes and in the ravines. It was a favorite resort for the bandits who made their living by preying upon the peaceful inhabitants of the adjoining plains.

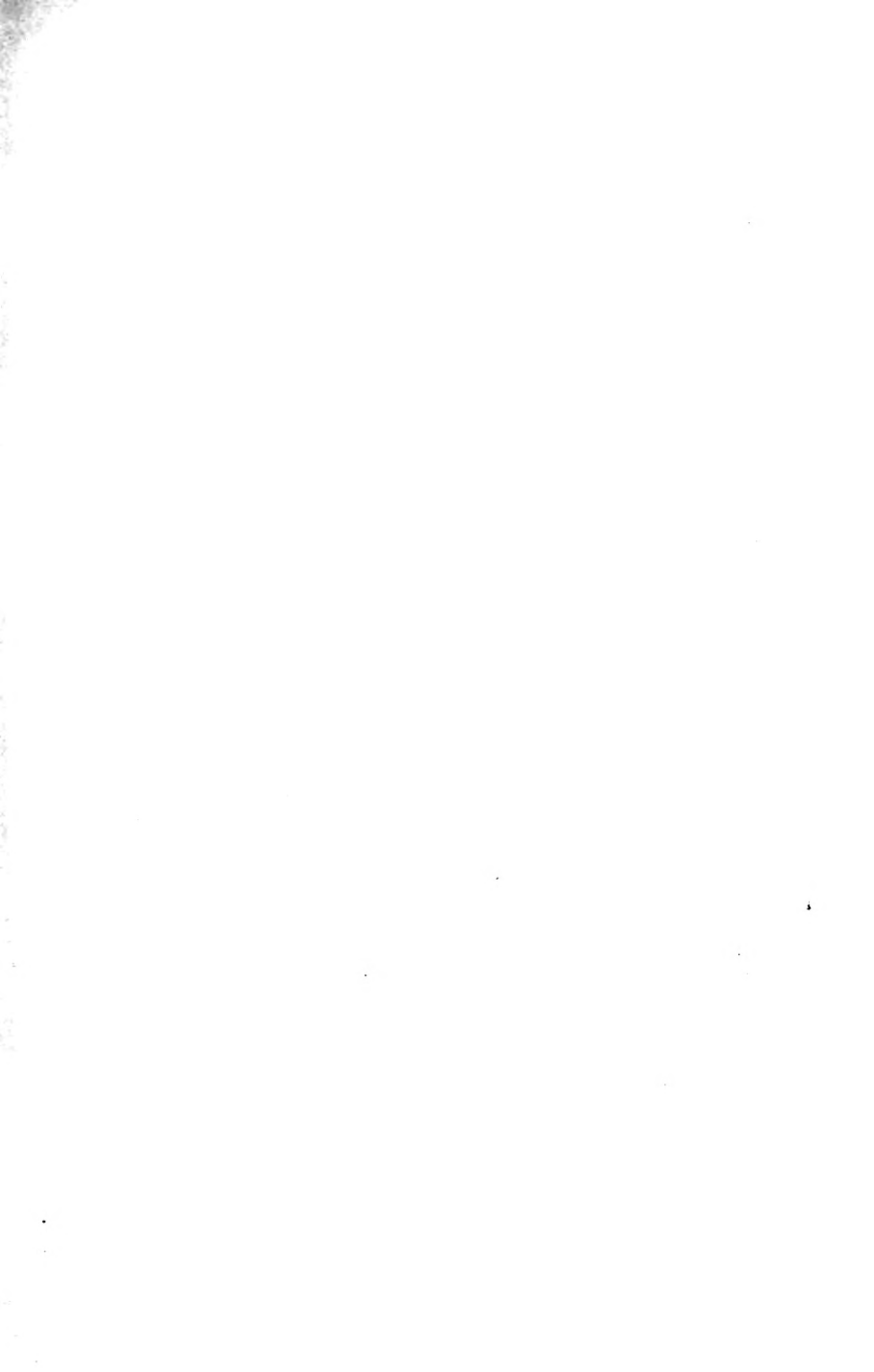
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